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ART. I.—*A Practical Treatise on Gas-Light; exhibiting a summary Description of the Apparatus and Machinery best calculated for illuminating Streets, Houses, and Manufactories, with Carburetted Hydrogen, or Coal-Gas; with Remarks on the Utility, Safety, and general Nature of this new branch of Civil Economy.* By FREDERIC ACCUM, Operative Chemist, &c. With seven coloured Plates, 8vo. pp. 185. Ackerman, Strand; Longman and Co. London. 1815.

WE have at length arrived at a period, when the establishment of the practice of lighting by means of carburetted hydrogen gas, is no longer a subject of doubtful speculation; and it will be somewhat interesting to inquire into its probable influence on our domestic comfort, and our commercial concerns. Its superiority in cheapness and in splendour is so great, and its advantages are so generally admitted, that no opposition, short of legislative interference, can now prevail against it. The inhabitants of the metropolis, and of all our large towns, may hope shortly to enjoy the comfort of having their streets so illuminated, as to make them at all times pleasant and safe to those who walk them. For the prospect of these advantages, the public are in a very great degree indebted to Mr. Clegg, whose skill and competency as an engineer, have given to this mode of procuring light that practical effect, which was alone wanting to give the discovery its full value, and to render it triumphant over the prejudices of the indolent, and the clamours of the interested.

It is not a new remark, that a long period frequently elapses between the time at which a discovery is made, and that at which it is brought into any degree of useful application; and it is strongly illustrated by the subject under consideration. The transactions of the Royal Society for 1739,

contain an account of an analysis of coal, by Dr. James Clayton, who, in the course of his investigations, discovered the existence of this inflammable gas. It had been procured also by Dr. Hales; and Dr. Watson, the Bishop of Llandaff, in his Analysis of Pit-coal by Distillation, had made the same discovery, and had ascertained that its inflammability was not diminished by its passing through water. It is, however, to the recent experiments of Mr. Murdoch, that the public is more immediately indebted for the important practical fact—that the gas obtained by distillation from coal, might be applied to the purpose of affording light, so as to become a cheap and excellent substitute for oil or tallow. It was in the year 1792, when this gentleman was resident at Redruth in Cornwall, that he performed a series of experiments on the gas afforded by the distillation of coal and of many other substances; and he then ascertained that the gas from coal, peat, wood, and other inflammable bodies, might be conveyed through tubes, and made to produce a pure and excellent light. The knowledge of this fact was followed by the construction of an apparatus at the great manufactory of Messrs. Boulton and Watt, in the year 1798, by which those premises were illuminated for several successive nights, for the purpose of determining the effect of apertures varying in figure and magnitude, on a large scale. These experiments were continued occasionally, until the year 1802, when, on the occasion of the peace of Amiens, the whole of the establishment at Soho was illuminated with coal-gas. After that period, the subject was taken up by Mr. Winson, whose exaggerated and injudicious statements were calculated rather to cast discredit upon the project, than to recommend it to the confidence of the reflecting part of the public; nor does he seem to have been in any degree instrumental in improving the process, or to have hit upon any useful discovery.

In the mean time, several establishments were formed in different parts of the country, for applying this discovery to the purposes of private utility; and in 1808, Mr. Murdoch presented a paper to the Royal Society, containing a description of the apparatus by which he had succeeded in lighting up the extensive cotton-factory of Mr. Lee of Manchester. This successful application of the new mode proved, in the clearest manner, the immense economical advantages with which it might be practised on an extensive scale. By a rigorous calculation of the expence, it appeared

that the whole annual cost of lighting those extensive premises with gas, making a liberal allowance for the interest of the fixed capital employed in the apparatus, and for the wear and tear of the apparatus itself, would not exceed £600, supposing the gas to be burnt, on an average of the whole year, two hours each day; and that if burned three hours each day, it would not exceed £650; while the expence of candles, capable of affording the same quantity of light, would be £2000 for two hours each day, and £3000 for three hours. These, we believe, are the principal facts in the history of this singularly important improvement, the more remote influence of which, we shall endeavour to point out hereafter.

The manipulations requisite for the production of the gas, are those employed in all cases of distillation. They are consequently of the simplest kind; and to conduct the business successfully, requires no knowledge of scientific principles, or dexterity in applying them, but what may easily be acquired by any intelligent mechanic. The coal is put into a retort, which is generally made of cast iron, as being the cheapest and most durable material. Heat is applied to the bottom of the retort, as in common distillation, and the carburetted hydrogen gas and other products are collected as they pass over in proper recipients—the gas in a gasometer, and the tar and ammoniacal liquor in suitable vessels connected with and forming a part of the apparatus. Of the different varieties of coal with which this country abounds, that known by the name of Cannel coal is found to yield the largest proportion of gas. The lowest proportion from one hundred weight of this coal, is from 350 to 360 cubic feet of gas, while the lowest proportion given out by Newcastle coal, varies from 300 to 360 cubic feet, so that the difference is not inconsiderable. Half a cubic foot of recently prepared gas, affords as much light as 170 grains of tallow, so that 20 cubic feet will be equal to one pound of common mould-candles; and, consequently, the gas from 112 pounds of Cannel coal is equivalent in its power of illumination to about $17\frac{1}{2}$ pounds of tallow. This gives us about $6\frac{4}{5}$ pounds of Cannel coal, as equivalent to one pound of tallow.

This statement of the product refers, however, to the present mode of conducting the distillation, which we have no doubt may be greatly improved. The coal-tar is a product of the distillation, for which it will be difficult to find any

adequate mode of consumption; and, as experimental chemists have ascertained that it may be almost entirely converted into carburetted hydrogen gas by distillation, the adoption of some improvement by which this conversion may be effected during the first distillation, is an obvious means of greatly augmenting the quantity of gas procurable from any given weight of coal.

Both the quantity and quality of the gas are considerably influenced by the temperature at which the distillation of the coal is conducted; and it is necessary that the process should not be urged on rapidly. If the distillation be carried on with the retort at a low red heat, scarcely observable by daylight, the gas will burn with only a feeble light; at a dull red, its quality is improved; but, when the retort is kept at a bright cherry red, the quality of the gas is excellent, and will be found to give a brilliant white flame. In whatever way the gas may be procured, it always requires some degree of purification, for it is constantly mixed with carbonic oxide and carbonic acid; and if the coal employed has contained any pyrites, which the Newcastle coal frequently does, the gas will have a portion of sulphuretted hydrogen gas mixed with it, which, though it may add to the brilliancy of the flame, always produces an extremely unpleasant smell. It is not difficult, however, to remove these impurities, by placing it in contact with a solution of caustic potash, or with quicklime diffused through water or solutions of some of the cheaper metallic salts. These agents will readily absorb the carbonic acid and the sulphuretted hydrogen, and leave the carburetted hydrogen sufficiently pure for any of the ordinary purposes to which it is applicable. The complete removal of these impurities is of considerable importance in the application of the gas to domestic purposes, as the sulphuretted hydrogen, during combustion, becomes partly converted into sulphureous acid, the suffocating odour of which is not only disagreeable, but pernicious; while its effects on metallic bodies, as on the oxides of lead used in painting, is extremely destructive of their beauty and permanency. When the carburetted hydrogen is, however, obtained pure, no mode of lighting can be less pernicious in its effect on the atmosphere of an apartment, or more perfectly free from any unpleasant odour.

As far therefore as regards *economy*, *safety*, and *salubrity*, we apprehend that the gas illumination will stand the test of the strictest investigation.—Let us now attend to the

influence which it is likely to produce upon our commercial interests. For this purpose we must look at the extent and importance of the Northern Whale-Fishery, which will be most immediately and directly affected by it. It appears, from the statement of the ship-owners engaged in this branch of commerce, that there are at present one hundred and forty-eight ships employed in it, the burdens of which amount to fifty thousand tons; and that they employ a capital of two millions sterling. The provisions for the voyage amount to about £600 for each ship, making a total amount of £90,000, which is of course drawn principally from our own agriculture. The number of hands employed on board these vessels during the fishing season, including boys, is about seven thousand five hundred; and, as the owners are required by act of parliament to have six apprentices to each ship of three hundred tons, about nine hundred boys are constantly in training to all the hardships of a sea-life, and preparing for the future service of the country; and they are liable to the impress after they have served three years. Several hundred landsmen are also annually taken on board these ships, who, in the space of two or three years, become good seamen, capable of serving on board ships of war. The occupation and climate too are salubrious, and are known to render seamen bold, vigorous, and hardy. It is evident that this important branch of commerce will be seriously affected by the general introduction of gas lights. Still we are willing to believe that the anticipations of injury formed by the Greenland owners, may be magnified by their fears, and their solicitude for their own interests. That the consumption of oil will be greatly diminished, cannot be doubted; but if the committee of the Greenland trade succeed in their application to the legislature for an additional duty on the importation of foreign rape-seed, which they are now endeavouring to obtain, they will then find a very considerable compensation in the more extensive employment of whale-oil, for purposes from which it has hitherto been excluded. Of these the most extensive is the manufacture of coarse woollen cloths—to be applicable to which, the whale-oil must be equally capable with rape-oil of being removed by scouring; for this property is quite indispensable to its extensive use in the woollen manufacture.—It is evident enough, that whatever be the influence of the introduction of gas-light on the interests of those engaged in the whale-fishery, its beneficial consequences to the public will be great and

permanent. The capital which may be forced out of the Greenland trade will find a more profitable employment in the production of gas-lights; and the change will be advantageous to the community, since it will be a mere transfer of capital from a less to a more lucrative employment. The fixed capital employed in the machinery and apparatus necessary for the production and distribution of the coal-gas, may be nearly as great as that required for the production of the quantity of oil for which it will be a substitute; but it is probable, that it will require a considerably less annual expence to keep it in repair. The product is in both instances equally a new creation, and, as far as the interests of the great body of the people are concerned, it is a question of easy decision—which ought to have the preference. Large quantities of coke have at all times been required for various purposes in the arts, for which coal is much less convenient, and in many cases not at all applicable; and there is reason to believe that, as we become better acquainted with the most advantageous means of warming our domestic apartments, the consumption of coke will be greatly and advantageously extended. Hitherto the gas disengaged during the conversion of coal into coke, has been entirely dissipated and lost; but our knowledge of its value will now cause it to be carefully collected and applied to the uses to which modern discoveries have proved it to be so appropriate. The profit therefore of this operation will be as much a clear addition to the national wealth, as the harpooning of a whale which had grown up and fattened in the polar ocean, at no human expence. There is however this important difference, that not only is one of the productions brought to market at a smaller cost than the other, and so far contributes in a greater degree to augment the general fund of national wealth, but its positive value, for the particular purposes to which both are intended to be applied, is infinitely greater. Those streets into which the gas has been introduced, are *really* illuminated by its light, while the obscure glimmerings of the oil-lamps have never been more than sufficient to make the darkness visible; and at length they seem to answer no other purpose than to make the contrast more conspicuously advantageous to the gas.

There is therefore sufficient proof that the effect upon our whale-fishery will be injurious, and probably to a considerable degree; though Mr. Accum very strangely asserts the contrary. “Indeed the fisheries,” he observes, “will find

ample encouragement, and the consequence of lighting our streets with gas can prove injurious only to our continental friends, one of whose staple commodities, tallow, we shall then have less occasion to purchase." Such an opinion deserves no serious notice. It might be somewhat consistent with truth, had our streets hitherto been lighted with mould-candles, instead of whale-oil. His remarks on the influence of the gas illumination on the coal-trade, are much in the same strain. "It will contribute to lower the price of the superior kinds of coal, and keep a level which cannot be shaken under any circumstances; it will contribute to prevent combinations, which do certainly operate to the prejudice of the public, and do sometimes put this great town at the mercy of particular proprietors in the north, who deal out coal in the way they please. The competition thus produced, it is impossible not to consider as an advantage, which would prevent in future such combinations, and put those in London out of the reach of them."—p. 142. In what way the coal-gas is to operate so as to produce these consequences, we do not perceive, and Mr. A. does not condescend to explain himself. To us it appears that its influence will be all in the opposite direction, as far as its operation may extend. By increasing the consumption of coal, its tendency will be to augment the price of that necessary article, and to render the fluctuations of the market not less, but greater. And as our coal-mines, though rich and extensive, are not inexhaustible, it will hasten the approach of that period, when this highly favoured island shall be inhabited only by ploughmen and shepherds, and when decay will be visible in all our populous manufacturing towns.

Mr. Accum's book is loose and desultory in its details; by no means faultless in its style; and, where he has attempted an examination of questions arising out of his principal subject, he does not appear to advantage. He has injudiciously added to the expence of his book, by the introduction of some very useless coloured engravings of tripods and candelabras, and we know not what—as if it were possible that such trifles could enhance the value of a book, which ought to be purely scientific in its character.

ART. II.—*The Story of Rimini; a Poem.* By LEIGH HUNT. London. Murray. 1816. pp. 111.

WE have met with poems more perfect, but with none more interesting than the *Story of Rimini*. The subject of the tale is contained in an episode of the *Inferno* of Dante. Mr. Hunt very well observes of that extraordinary work, that some call it a satire, some an epic, but that it has always appeared to him “a kind of sublime night mare.” Since many of our readers may not be familiar with this most difficult of writers, we will endeavour to compress into a few lines of prose the subject of the four cantos of *Rimini*, containing, we think, not above six couplets which could be spared from the narration.

Francesca, the beautiful daughter of Guido, the Duke of Ravenna, is betrothed to the Prince of Rimini, a successful general, whose alliance with her is to secure peace to her father's states. The poem opens with a brilliant description of the festive preparations for the reception of the lover, and the celebration of the nuptials. An ordinary poet, if urged to attempt the portraiture of a crowded and happy scene, might deplorably observe, that “every thing has been said, there can be no interest, no novelty, no singleness of effect in such a multitudinous picture.” Poets, like lovers, are indeed always impatient to get out of the throng into recesses, where individual feeling may expatiate; but Mr. Hunt has imparted to his moving multitude a reality and truth of colouring, which bring the whole scene before our eyes. We are reminded first of Nature, and then of one of the most exquisite exhibitions of her, in her gayest and most winning dress and attitude—Dryden's beautiful poem of the *Flower and the Leaf*.

From among many passages which divide our favour and distract our choice, we select the following description of the horses of the knights of Rimini.

“Others the horses and their pride explore,
Their jauntiness behind, and strength before;
The flowing back, firm chest, and fetlocks clean,
The branching veins ridging the glossy lean,
The mane hung sleekly, the projecting eye
That to the stander near looks awfully,
The finish'd head, in its compactness free,
Small, and o'erarching to the lifted knee,
The start and snatch, as if they felt the comb,
With mouths that fling about the creamy foam,
The snorting turbulence, the nod, the champing,
The shift, the tossing, and the fiery tramping.”

p. 15.

After a long and gorgeous procession of knights, squires, trumpeters, &c., and just when expectation is wound up to its highest pitch, while the princess and her noble father look out from their marble balcony, and expect the bridegroom, suddenly, in the area of the court, appears a graceful figure.

"Never was nobler finish of fine sight;
'Twas like the coming of a shape of light;
And every lovely gazer, with a start,
Felt the quick pleasure smite across her heart." p. 18.

The second canto tells us, that the illustrious guest, who became "The observed of all observers," was not the bridegroom, but his brother, whom the Prince of Rimini, without assigning any adequate reason (but with the secret permission of the Duke of Ravenna) had despatched to marry the lady by proxy, and bring her to his palace, where he waited her arrival. The fatal policy of the old duke, who seduced his daughter into marrying one brother by shewing her the other, is the hinge on which the whole story turns. The non-appearance of the expected hero may be some surprise to the reader, but the development of the mystery proved a greater disappointment to the bride, who goes through the appointed ceremony of her espousals, and departs from her home under the perilous escort of one whom she already wished she might claim by a more tender tie than that of brother. The feelings of affectionate regret with which the princess bids adieu to her father, her dwelling, and her people, are touched with a delicate as well as forcible pencil. We hasten over the journey to Rimini; but recommend to those who read the poem, to pause in somewhat of the luxury of literary lounging, over some of the finest descriptions of forest-scenery that we remember to have seen. They display in a superior degree the elastic burst of contrast, and the impassioned glow of ardent aspiration. The canto closes with the admission of Francesca, her escort, and her train, within the gates of the palace of Giovanni. They began their journey with the setting sun, and they finish it by moonlight.

"And turning last a sudden corner, see
The square-lit towers of slumbering Rimini.
The marble bridge comes heaving forth below
With a long gleam; and, nearer as they go,
They see the still Maruchia, cold and bright,
Sleeping along with face against the light.
A hollow trample now,—a fall of chains,—
The bride has entered,—not a voice remains;—
Night, and a maiden silence, wrap the plains." p. 38.

The third canto introduces Giovanni, the husband of Francesca, to the acquaintance of the reader, and places him in comparison with his brother Paolo. In point of external accomplishments, to an ordinary observer, there might seem but little disparity between the princes; but their tempers and manners were unhappily very dissimilar. We do not recollect ever to have met with a more finished portrait than the following:—

“The worst of Prince Giovanni, as his bride
Too quickly found, was an ill-temper'd pride.
Bold, handsome, able, if he chose to please,
Punctual and right in common offices,
He lost the sight of conduct's only worth,
The scattering smiles on this uneasy earth,
And on the strength of virtues of small weight,
Claim'd tow'rd himself the exercise of great.
He kept no reckoning with his sweets and sours;
He'd hold a sullen countenance for hours,
And then, if pleas'd to cheer himself a space,
Look for the immediate rapture in your face,
And wonder that a cloud could still be there,
How small soever, when his own was fair.
Yet such is conscience,—so design'd to keep
Stern, central watch, though all things else go sleep,
And so much knowledge of one's self there lies
Cored after all, in our complacencies,
That no suspicion would have touch'd him more,
Than that of wanting on the generous score:
He would have whelm'd you with a weight of scorn,
Been proud at eve, inflexible at morn;
In short, ill-temper'd for a week to come,
And all to strike that desperate error dumb.
Taste had he, in a word, for high-turn'd merit,
But not the patience, or the genial spirit;
And so he made, 'twixt virtue and defect,
A sort of fierce demand on your respect,
Which, if assisted by his high degree,
It gave him in some eyes a dignity,
And struck a meaner deference in the many;
Left him, at last, unloveable with any. p. 47.

All that is most to be cherished and esteemed, all the most captivating qualities of heart, mind, and talent, enter into the composition of the other brother. Francesca struggles against the fatal preference which she feels for Paolo. Married to a man whom she had never seen before the day which gave her to his arms, and to whom consequently her duty could not be secured by the tie of previous and rooted attachment, which either does not *see* errors and deficiencies in its object, or, seeing, will not *own* them,—constantly left

by a negligent husband alone to the society of the most engaging of men,

“ Formed in the very poetry of nature,”

we must pity while we blame her indulgence of a passion long combated and long resisted ; but which at length gained full possession of her soul, and terminated in the ruin of her innocence. The conflicting feelings which agitate the partner of her tenderness, her guilt, and her remorse, are finely drawn. We see in him the wreck of a noble mind ; and even after the fatal interview which sealed his treason to his brother's trust, the self-abhorrence, the overwhelming sense of shame, the ardent love of virtue which he evinces, shew us that

“ Gran ' parte del Hume ancor ' avea.”

The fourth canto shews us “ *How the bride returned to Ravenna.*” It begins by an apostrophe from the author, who enters into an enquiry into the causes of pleasure derived from mournful subjects, which will reward the attention of the metaphysical reader. It goes on to dwell on the penitence and wasting sorrow of Francesca.

——“ The gentler frame,—the shaken flower,
Pluck'd up to wither in a foreign bower:—
The struggling, virtue-loving fallen she,
The wife that was, the mother that might be.” p. 87.

At length, the deep melancholy and altered countenance of his wife ; the silence, the abstraction, the reserve, and the frequent absence of his brother, strike a suspicion to the mind of Prince Giovanni.

“ What a convulsion was the first sensation !
Rage, wonder, misery, scorn, humiliation,
A self-love, struck as with a personal blow,
Gloomy revenge, a prospect full of woe,
All rush'd upon him, like the sudden view
Of some new world, foreign to all he knew,
Where he had wak'd, and found disease's visions true.” p. 90.

On the succeeding night, during the feverish and fitful slumber of Francesca, some unconnected expressions escape from her lips, which, to the mind of her wakeful husband, flash complete conviction of the guilty secret. Giovanni rises silently, and summons his brother to mortal combat. The injurer and the injured, the indignant husband and the unhappy lover—the two men who have most loved and esteemed

each other, meet for the last time, and to expiate an offence which no words can palliate, no tears can wash away. Paolo, weary of life, but unwilling to add to the wrongs he has committed, stimulated by the taunts of his brother, at last arms to oppose him; but he strikes wide of the man whom passion outraged, yet nature loved, bares his own breast, and runs upon Giovanni's sword. At this dreadful consummation of a life endeared by many virtues, and sullied by one only fault, the stern nature of Giovanni melts, and he thus apostrophizes the victim of his wounded honour.

—" Paolo, thou wert the completest knight,
That ever rode with banner to the fight;
And thou wert the most beautiful to see,
That ever came in prop of chivalry;
And of a sinful man, thou wert the best,
That ever for his friend put spear in rest;
And thou wert the most meek and cordial,
That ever among ladies ate in hall;
And thou wert still, for all that bosom gor'd,
The kindest man, that ever struck with sword." p. 99.

A dreadful task remains to the faithful squire of Paolo—to relate the terrible catastrophe to the heart-stricken Francesca. She hears it—her worn-out spirit quits her in the act of penitence and prayer, and the scene of sorrow closes. The story is wound up with a mournful account of the funeral procession attending the bodies of Paolo and Francesca to the palace of Ravenna, whence these unhappy lovers had but a few months since departed.

—lovely in form and mind,
In sunny manhood he,—she first of womankind. p. 111.

The conduct of this tale is highly dramatic, nor are the minutest details neglected, but every object glows distinct from the burnishing touch of genius. We are well aware that merely *good lines* will not make a good tragedy, nor a good epic poem; but we delight to meet with single expressions of strong and concentrated meaning, which fasten upon the recollection and strike upon the sense, like an embodied thought which had long floated in dim uncertainty upon the mind. We seem to feel a sort of property in an idea which is familiar to our own minds, but which we never heard breathed by the voice, nor saw traced by the pen of another; and such passages combine with the charm of novelty in the expression, the interest of old acquaintanceship with the image suggested. Among the various beauties of this affect-

ing story, the happy interweaving of the influences of climate, time, and season, with the moral agents of the piece, and the aerial perspective through which each external object is presented to our view, are not the least attractive. Mr. H. with proud scrupulousness, points out in his preface a few instances of plagiarism, which we should rather have termed co-incidence of thought with former writers of acknowledged merit. Of the latter description we consider the following similitude to a passage in Madame de Staël's *Corinne*, which we quote from memory.

" Silence her gentleness before him brought,
Society her sense, reading her books,
Music her voice, every sweet thing her looks." p. 57.

Les beaux arts me retracent son image, la musique—c'est sa voix, le ciel—c'est son regard.

Mr. H. professes to consider the mechanical part of poetry as very subordinate to the higher requisites of feeling, taste, and fancy. We perfectly agree with him thus far, yet are of opinion, that it is not to be wholly overlooked. With all our admiration for the genius and good sense of the author of "*Rimini*," we are inclined to hope that, when the novelty of feeling himself singular in his gradated scale of metrical excellence shall have a little palled upon his taste, he will gradually come round to a higher estimation of Pope, and some other English poets of the *polished school*, and admit that some degree of elevation of expression as well as of sentiment, some abstinence from ordinary words and ordinary phrases, may be essential to the dignity of the muse. We shall not then meet with such lines as,

" Yet somehow or another on that day." p. 73.
" The prince attacked with all his might and main." 97.
" Something I'm sure has happen'd, tell me what ;
" I can bear all, though you may fancy not." 103.
" Fain would I haste indeed to finish all,
" And so at once I reach the funeral." 106.

The dedication is to Lord Byron. We could not help thinking it rather arrogant, till we had read the poem.

ART. III.—*Alcon Malanzore; a Moorish Tale.* By the Honourable Mrs. ESME STEUART ERSKINE. Brussels, 1815. 8vo. pp. 193.

At a period like the present, when disappointment withers the blossoms of hope gathered by British valour upon Spanish

ground; and when every Englishman turns indignantly from the baneful progress of a priest-ridden government, we cannot conceal our admiration of the tendency, as well as of the execution, of the mournfully-pleasing pages of *Alcon Malanzore*.

Some want of connection in the story, and of perspicuity in its development, together with a few harsh and defective lines, are blemishes which are more than compensated by the high tone of sentiment, the striking imagery, the forcible exhibition of passion, and the vivid glow of genius which characterise the work.

Such passages as the following might redeem a host of faults :—

“ Oh ! that those moments in our life so rare,
Should mock the grasp, like fancied forms of air !
As the dark clouds emit ethereal light,
Deep'ning the gloom, by flashes false, and bright;
As some dear lovely vision of our sleep,
Quits the enraptured wretch to wake and weep :
Those fleeting pleasures, transports wild and fair,
But leave the memory of what they were—
Raise us from earth, to sink us down again,
To darker, colder loneliness of pain—
Oh strange ! that joys engendering remorse,
Should have a keener bliss, a loftier force !—
The calm delights that Peace and Virtue bring,
Boast not their capture—but disown their sting.” Canto II. p. 67.

The heroine of the tale is a princess of the royal house of Spain, and her name is Rosaline. We wish the fair authoress had indulged us with a few notes, such as some of our poets so copiously bestow, or that she had at least condescended to fix the epoch of the action of her piece, and informed us how much of it is history, and how much fiction. The Infanta having cherished an unfortunate and, according to the prejudices of her birth and her religion, a criminal passion for a noble Moorish warrior, retires to a convent, at once to atone for, to conceal, and to indulge, her deep-rooted affection for the enemy of her country. The poem opens with a beautiful description of the shame, remorse, and tenderness of this high-spirited and warm-hearted creature. We are admitted into the chapel of the convent, where the solemn rites of prayer are interrupted by the appearance of the invading troops of the Moors. The nuns disperse, and fly from the polluted fane; Rosaline becomes the prey of ferocious soldiers, from whose grasp she is rescued (but without being recognized) by

their commander, the gallant Malanzore; the man of whom she had learned to know both happiness and misery. The first canto closes with the raptures of their meeting.

The second canto shews us the discontent of the followers of Alcon Malanzore, who murmur at his devotion to his Christian captive, his conformity to her creed, and the suspension of the war. Revolts and stratagems ensue; and the hero of the tale, finding himself closely pressed by the Spaniards, and encompassed by treachery and danger, demands, with an impetuosity which allows of no refusal, the instant performance of the solemn vow which Rosaline had made, to become his wife under whatever circumstances he claimed her hand. This inauspicious marriage is performed under circumstances of extreme terror; and the nuptial benediction, expiring on the lips of the trembling priest who united these ill-fated lovers, is drowned by the din of approaching battle. Rosaline, torn from the side of him to whom she had sacrificed her country and her conscience, breathless with apprehension for her safety, seeks concealment in the fortress he had conquered. The Moorish power is repulsed, and the unhappy bride is torn from her retirement by her angry and relentless brother Don Carlos, indignant at the disgrace she has brought upon a royal house, by her marriage with an infidel and an enemy; and a dark story of the attempted assassination of Rosaline, by the barbarous policy of the prince, brings us to the end of the third canto.

The introduction to the fourth canto need not shrink from the comparison that will naturally be made with the elegant and classic Gray.

“Iron-handed goddess!—chill adversity!

Thou, whom the mortal race abhor and dread;

From whose stern lash, they vainly seek to fly,

Or 'scape the snare, thy toiling fingers spread!—

Oh! thou dost laugh to scorn each petty guile,

The struggling victim plies to burst his chain—

On freedom's verge, thou bidst him sport awhile,

Then back replung'd, he is thy slave again!

Ah! that pale languor o'er thy breast might creep—

A moment loose thy hold, and veil thine eyes in sleep!—

.....

Thine are the joys, that from religion flow—

More rapturous pure, than ought this world can yield:

Thine is the heart, that mourns another's woe,—

The fount of feeling by thy touch unseal'd:

The proudest glow that firm affection feels—
 The fortitude, that strong, unbending, high,
 Man, in his native dignity reveals,
 From thee derive their force and majesty.
 The mask withdrawn—thou art an angel given
 To wean from this low earth, and make us meet for heaven.”
 p. 117.

We are now shewn the lion in the toils,—Malanzore in prison. The author is successful in her aim at throwing round this important personage a gloomy dignity—a savage grandeur, which lift him above compassion, and mingle respect and admiration with our sympathy. We are ready to exclaim in her own words,

“ Dark hero! we lament, but pity not
 Thy fallen state—thy hard and fearful lot.
 Pity thou art above—her soft pangs sleep,
 Her melancholy eye forgets to weep,
 When dazzled by the broad resplendent blaze
 Of greatness in its wane—whose setting rays
 Have more of majesty, than when on high,
 They glare unveil'd to every vulgar eye.—
 Wondering we pause—no milder thought can steal—
 And awe and reverence are all we feel.” p. 122.

Don Carlos visits Alcon Malanzore in his deep and noisome dungeon, but, it seems, to no ostensible purpose, except to insult over his misfortunes, and, with the malevolence of a fiend, to enjoy “a sight worthy of the gods, a great man struggling with adversity.” The noble captive finds a friend and ally in a renegado monk, whose adventurous heart, beneath the lowly habit of a christian priest, beats high for the swarthy sons of Africa. The liberation of Alcon Malanzore is effected by means of this extraordinary agent, aided by a mysterious being—a youthful and enterprising “page in green and gold,” whom the reader immediately discovers to be the rescued Rosaline; but her lover is strangely deceived by her appearance in male attire. The flight of this ill-fated pair is discovered by the myrmidons of the *Holy Inquisition*; the Moor escapes, but Rosaline remains their prey. The close of this canto displays to us that house of horrors where the victims of fanatic zeal or private revenge have been so frequently immolated in the name of the God of Mercy and Peace! The fifth and last canto conducts us to the hideous tribunal, where, as Sterne says, “after the form of a mock trial,” the wretched culprit receives a sentence irrevocable in this world; and, as if to add insult to cruelty, couched in such terms as “palter with us in a double sense.”

The anguish and remorse of Rosaline (we will not say her repentance, since no lover ever repented without ceasing to love!) are encreased by the presence of the venerable abbess of the convent, within whose walls she had sought for shelter and security from her own feelings; and whose affectionate and mild government had called forth her liveliest gratitude. The block is ready—the headsman is prepared—Don Carlos is withdrawn, unable to see the sacrifice he had caused—the victim kneels—the axe is raised—when a sudden tumult is heard, Alcon Malanzore and his troops rush in to the deliverance of the princess!—The arms of Mauritania have been again successful; Seville bows to the Moorish yoke; and had the poem ended here, some indefinite hope of transient happiness for the hero and heroine might have soothed the mind of the reader. But we are invited to a feast of tears, and are sent away sorrowing. Rosaline dies—we know not how, or where, or when—but she dies in the arms of her lover; and the ardent and devoted Moor, the convert of love and not of faith, will not survive the being he adored. He has the means of death, and he expires while embracing the cold remains of his beloved.

“A dark’ning cloud has veil’d the moon’s pale glow,
And wrapt in deepest shade the scene below.—
—And now—’tis past—ah me! a deed was done,
E’en then—that mortal eye must weep and shun!—
‘The grave can join us yet,’ the warrior said—
On Rosaline’s bosom rests his weary head—
The blood flows fast from out the yawning wound,
Purples the stream, and trickles o’er the ground.—
—The wind howls hoarse above their lofty bed—
The only dirge, that paus’d above the dead.—” p. 191.

Mrs. Erskine has every thing to claim from readers of taste and sensibility, whom her genius will elevate and her pathos subdue; but from *verbal critics*, and the observers of *exact versification*, she has something to apprehend. We trust to the good sense which always accompanies talent, although sometimes overpowered and carried away by its impulse, that the future compositions of this accomplished lady will be less rapid and more correct.

ART. IV.—*Emma: a Novel, in Three Volumes.* By the Author of “*Pride and Prejudice*,” &c. Murray. 1816.

THERE is a remarkable sameness in the productions of this author. The Emma and Knightley of the work before us, are exactly the Elizabeth and Davey of “*Pride and Prejudice*,” the prototypes of which were the hero and heroine in “*Sense and Sensibility*.” Nor is there more variety in the subordinate characters, or the incidents; both are of a description that occurs every day in the rank of life to which they are allotted. Yet the author will always interest and please, and this exactly from the causes which we are persuaded are beyond all others desirable to her. From a certain elegance of mind, and acquaintance with the usages of polite society, from a just sense of duty which makes her show the performance of it, in all its bearings, to be its own reward, and from that rational view of happiness which enables her to teach her readers to look for it where it is certain to be found. “In the mild majesty of private life,” in the culture of intellectual endowments, and in the exercise of the social affections, we find nothing ridiculed that ought not be ridiculed; no undue consequence annexed to things which have not consequence in themselves; and every person has his place, and his influence assigned him in the scale of society, with the propriety and good sense which the author is fond of exhibiting as the characteristics of her heroines. In the following sketch our readers will observe many traits of that nicety of observation, and goodness of disposition, for which we have already given the author credit.

“After these came a second set; among the most come-at-able of whom were Mrs. and Miss Bates and Mrs. Goddard, three ladies almost always at the service of an invitation from Hartfield, and who were fetched and carried home so often, that Mr. Woodhouse thought it no hardship either for James or the horses.—Had it taken place only once a year, it would have been a grievance.

“Mrs. Bates, the widow of a former vicar of Highbury, was a very old lady, almost past every thing but tea and quadrille. She lived with a single daughter, in a very small way, and was considered with all the regard and respect which a harmless old lady, under such untoward circumstances, can excite. Her daughter enjoyed a most uncommon degree of popularity, for a woman neither young, handsome, rich, nor married. Miss Bates stood in the very worst predicament in the world for having much of the public favour, and she had no intellectual superiority to make atonement to herself, or frighten those who might hate her into outward respect. She had never boasted either beauty or cleverness. Her youth

had passed without distinction, and her middle of life was devoted to the care of a failing mother, and the endeavour to make a small income go as far as possible. And yet she was a happy woman, and a woman whom no one named without good-will. It was her own universal good-will and contented temper which worked such wonders. She loved every body, was interested in every body's happiness, quick-sighted to every body's merits; thought herself a most fortunate creature, and surrounded with blessings in such an excellent mother, and so many good neighbours and friends, and a home that wanted for nothing. The simplicity and cheerfulness of her nature, her contented and grateful spirit, were a recommendation to every body, and a mine of felicity to herself. She was a great talker upon little matters, which exactly suited Mr. Woodhouse, full of trivial communications and harmless gossip." Vol. I. p. 37.

The character of Mr. Woodhouse, a benevolent valetudinarian, is well drawn; his pleasure in having the cloth laid for supper, because it had been the fashion of his youth, checked by fear of the ill consequences that might accrue to his guests from the unwholesomeness of the meal in itself; his reluctance to leave his own fire-side, balanced by his unwillingness to deprive others of an expected gratification; his magnifying a snowy evening and the turn of a corner in a lane into real dangers, in order to enhance the imaginary pleasure of escaping them; are all well told, and conceived in the spirit that portrayed that most admirable character of Sir Hugh, in the novel of *Camilla*. His aversion also to matrimony, as the greatest of all charges in a family circle, and his always calling his eldest daughter and her amiable governess, who are both happily united to the men of their choice, "poor Isabella," and "poor Miss Taylor that was," is not only humorous in its general effects, but places his remaining daughter in an amiable and dutiful point of view, as sedulously devoting her time to her father, and falling into the error of making matches for others, through the laudable, and as she imagines unalterable, resolution never to grieve him by indulging a thought of one for herself. The younger part of our female readers will agree with us that perfect characters are not always the most agreeable, and will therefore pardon her for not, in this single instance, shewing herself infallible.

We may now take leave of "*Emma*," on very good terms with the author; though we will venture to recommend in her next performance a little "less talk and more work." Miss Bates, with all her worthy qualities, is sometimes too loquacious and too tautologous for our patience; and our author shews so much skill in agreeably entangling the

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slender materials which she brings before us to excite conjecture, that we cannot but think that a greater variety of incidents would, in such hands as hers, well supply the place of some of that colloquial familiarity and minuteness to which she has hitherto perhaps too much confined herself.

ART. V.—*Jeanne de France, Nouvelle Historique*, par MADAME DE GENLIS. Tom. ii. 12mo. 9s. Colburn.

It is somewhat singular, that whilst historical plays have been treated in this country with peculiar ability, our historical novels are comparatively few, and of very inferior composition. Hence, perhaps, it is that they in general excite much less interest than those which are founded upon stories purely fictitious. The events, however, which Madame de Genlis has taken as the basis of her present performance, have already been made the subject of an elegant romance in our own language, entitled *Anne of Brittany*; and an interesting comparison might be made between the different fabrics raised by the French and English authors out of the same materials. In subjects of this nature Madame de Genlis is particularly happy. Brought up amid the intrigues of courts, she is well acquainted with those trifles, which, in the life of a courtier, swell into important events;—obliged, like all in her situation, to stand constantly upon her guard against the machinations of the curious and unprincipled, her knowledge of the human heart has been sharpened by the necessity of penetrating into its inmost recesses; hence the profoundness of her remarks and the truth of all her maxims. Familiar with the annals of a country which has always allotted to affairs of gallantry an importance due even to great political events, with which indeed they are often more connected than statesmen may be willing to acknowledge, she has only to apply her experience of things present, to the record of things past; and, as human nature is in all ages much the same, a living picture starts up before us under the names and the habits of persons of the fifteenth century.

The character of the heroine in the work before us is in itself sufficiently interesting, and has no doubt many prototypes in real life,—a woman endowed by nature with the tenderest sensibilities of her sex, with the justest appreciation of all its duties, yet wanting the most powerful of all its

attractions ; in short, a woman capable of feeling in its utmost delicacy the passion, which from personal disadvantages she is least likely to inspire. How many such women sigh in secret, and nurse the most visionary ideas of that pure domestic happiness, which others of their sex despise and neglect, through an overweening consciousness of the very charms which might secure it to them, if strengthened by corresponding mental graces ! Our great master of the human heart has finely delineated, in his Richard the Third, the wounded sensibility, the corroding mortification, which even a masculine mind, stern in its purpose, ambitious in its designs, and fruitful in its resources, must feel on finding itself the tenant of a form

“ Cheated of feature by dissembling Nature,”

cut off from all the most endearing sympathies of human kind, and left alone in the world to “descant on his own deformity.” What painful feelings then must the consciousness of being unlovely, and therefore not likely to be beloved, awaken in the breast of one who sees, even from the cradle, that almost all the happiness of the sex depends upon the affection they inspire. A character of this description, tender, sensible, and humble, conscious of the want of personal advantages, but grateful for those of an intellectual nature— withdrawing from a world in which she is ill calculated to act a part, and taking refuge in solitude, which she is well able to support, is admirably drawn by Madame de Staël, in her novel of *Delphine*. Madame de Genlis has depicted her heroine in very amiable colours ; but, if she wished her to gain the entire sympathy of the reader, she ought not to have represented her as shewing the disinterestedness of her attachment to her husband the Duke of Orleans, by promoting even his illicit amours. This however, we suppose, is the French mode of being amiable. Another lady is described as winning the affections of her lover, by the patience and fidelity she exemplifies in the character of confidante to his intrigues. We hope the modesty of English women will long teach English men reserve on these subjects, otherwise we may learn to say with our author, “Comme si l’amour était nécessaire dans un engagement qui doit durer toujours.”

In the work before us, Anne of Brittany, with all her brilliant advantages of nature, rank, and education, is not brought sufficiently forward : and in the romance bearing her name, to

which we have already alluded, Jeanne de Vallée is equally kept in the back-ground. The story itself is certainly one of those which unite the imposing aspect of historical truth and importance, with the brilliant incidents of romance. Madame de Genlis has not added any thing very interesting to it; but she has delineated the conflicts of her heroine with that acuteness which has always distinguished the writings of French women, and she has preserved as much of nature in her portrait as a French woman can be expected to know; for among our Gallic neighbours many things are thought gallant and touching, which to us appear affected and puerile. Madame de Genlis's style is always elegant; she has considerable invention likewise, but her incidents, though ingenious, have one defect—they are often scarcely within the verge of possibility. Her reflections are always excellent, and, if selected from her works, would form a manual which might be studied with considerable advantage by all who wish to become acquainted with the world, through a more easy medium than their own experience.

We do not regard Jeanne de France as one of Madame de Genlis's happiest efforts.—Out of two small volumes, three parts of the first are filled with uninteresting episodes; but in her hero and heroine we are always interested.—The latter is thus introduced to us:

“ Louis XI. avait trois enfans: le prince qui lui succéda, et qui était encore dans la première enfance, et deux filles, l'une mariée au sire de Beaujeu, duc de Bourbon, (on l'appelait Madame); l'autre, âgée de dix ans, nommé Jeanne de France. Sa main était destinée, depuis sa naissance, au jeune Louis, duc d'Orléans, qui n'avait que deux ans de plus qu'elle. Ce prince, doné de tous les agrémens extérieurs, annonçait déjà la bonté qui lui fit donner, par la suite, le plus beau surnom que puisse obtenir un souverain, celui de *père du peuple*.

“ Jeanne fut élevée avec un soin particulier: la nature lui avait refusé les grâces et la beauté; mais elle lui prodigua les dons plus précieux. On n'eut besoin de cultiver ni sa sensibilité, ni sa bonté; au contraire, il fallut souvent les modérer, on connut, dès son enfance, que la fortune et l'élévation du rang n'auraient qu'une influence relative sur son bonheur, et que sa destinée dépendrait uniquement des affections de son cœur. C'était prévoir que sa vie serait livrée à de longues souffrances. Elle était née avec l'esprit le plus juste, le plus étendu, et d'une mémoire heureuse. On lui enseigna l'histoire et les langues savantes: elle étonna ses maîtres par la rapidité de ses progrès, par son goût pour l'étude, et par le développement précoce de sa raison.

“ La vanité la plus puérile occupe une grande partie de la vie de presque toutes les femmes qui ne sont pas d'une laideur incontestable, et le soin de leur parure ne se prolonge que trop souvent jusqu'à l'âge qui le rend ridicule. Quoique Jeanne n'eût rien de difforme, elle était néanmoins si dis-

graciée de la nature, que la flatterie même n'osait tenter de l'abuser à cet égard. Ainsi nulle idée frivole, nulle seduction dangereuse n'altéra sa raison, n'en suspendit l'exercice et n'en retarda l'accroissement. Cette raison prématurée, unie à l'âme la plus pure et la plus sensible, devint si supérieure qu'elle lui fit connaître tout ce qui devrait être, mais en lui voilant tout ce qui est véritablement. Elle n'avait point de pénétration pour découvrir le mal; elle aurait eu plus de peine à concevoir le renversement des idées morales, que celui des lois physiques qui regissent l'univers; une triste expérience lui donna par la suite les lumières qui lui manquaient; arrachée d'un monde idéal, plein de charmes et de nobles illusions, elle crut tomber dans le chaos en découvrant tant de désordres cachés sous de belles apparences, et tous les déplorables égaremens, toutes les inconséquences causées par l'orgueil et l'ambition.

"Jeanne savait, depuis sa première enfance, que le duc d'Orléans serait un jour son époux, et elle prit naturellement, pour ce prince aimable, une affection vive et pure qui perfectionna sa vertu, son caractère, et qui devint bientôt un attachement sublime. Lorsque Jeanne eut atteint l'âge de douze ans, on la conduisit en pompe dans la chapelle du roi son père, où l'on célébra son mariage avec le jeune duc d'Orléans, qui venait d'entrer dans sa quinzième année. Après la cérémonie, on reconduisit Jeanne dans son appartement, qu'elle ne devait quitter que dans cinq ans, pour aller se réunir à son époux. Louis, livré aussi à ses instituteurs, n'avait encore entendu faire que l'éloge de l'esprit et des vertus de Jeanne: la voyant presque tous les jours depuis les premières années de sa vie, il était lui-même vivement touché de sa douceur, de sa bonté et de l'égalité parfaite de son humeur; il avait de l'amitié pour elle; et, accoutumé à sa figure, il n'en remarquait pas les desagrémens. Mais le jour solennel de son mariage, il la regarda, ou, pour mieux dire, il l'examina pour la première fois, et ce fut avec un pénible étonnement. Le contraste malheureux de la beauté des traits et de la taille de Louis avec toute la personne de sa jeune épouse, frappa tout le monde; Louis recueillit à ce sujet quelques paroles échappées à l'imprudence, et peut-être à la malignité. Il fut triste et rêveur tout le reste de la journée.

"L'innocence de Jeanne la préservait de toute inquiétude: elle ne savait pas encore distinguer l'amour de l'amitié, et, dans le cœur d'une femme vertueuse, l'amour est tellement uni à la fidele et genereuse amitié, que l'âge et le temps ne peuvent qu'épurer cette noble flamme, et ne sauraient l'affaiblir. Jeanne ne sentit que le bonheur d'avoir entendu prononcer à celui qu'elle aimait, le serment sacré qui unissait à jamais leurs destinées. L'idée du devoir ajouta à sa tendresse, et elle ne manqua pas de supposer à Louis le même sentiment. Néanmoins elle s'aperçut qu'il avait avec elle un ton plus sérieux et surtout plus tranchant: elle en fut d'abord péniblement émue; ensuite en y réfléchissant, elle imagina que Louis croyait devoir déjà montrer l'autorité d'un mari; cette pensée la charma. Il attachait donc du prix à cette espèce d'empire qu'elle reconnoissait avec tant de joie; il pensait donc dans tous les instans qu'elle était sa femme! . . . Elle redoubla pour lui d'égards et de déférences; elle trouvait tant de douceur à le regarder comme son maître! Elle recevait avec indifférence tous les honneurs que l'on rendait à son rang, comme à la fille du souverain; et elle s'honorait de montrer une soumission qui rapellait sans cesse qu'elle était l'épouse du duc d'Orléans." Vol. I. pp. 4—11.

It is impossible not to feel interested in the happiness of such a being—a happiness so pure in its aim, yet so unstable

in its foundation. We foresee the moment when the eyes of Louis will be opened to all the disadvantages of his union—we foresee the troubles he is preparing for himself and for one devoted to him; and, after experiencing all the agitation of sympathy, we are glad to follow Jane into her peaceful cloister—always a favourite place of refuge with Madame de Genlis—and to leave Louis and Anne of Brittany to rule together over the kingdom to which their union was as much a subject of political rejoicing as it was of happiness to themselves.

ART. VI.—*The History of Persia, from the most early period to the present time, &c.* By Sir JOHN MALCOLM, K.C.B. K.L.S. &c.

(Concluded from No. XII. page 400.)

THE second period in the history of Persia, denominated the poetical, and to which we have referred in the preceding part of this article, is far from being destitute of facts—though they are clouded by fable and distorted by fiction. So great is the obscurity with which even its leading events are enveloped, that, during its continuance, truth resembles those uncertain and fitful coruscations of light, which sometimes radiate and cheer the deep gloom of a protracted polar night. Sir John Malcolm has, therefore, performed the part of a judicious historian, in comprising his account within a narrow compass; and in measuring his details not so much by the importance of the period to which they relate, as by the authenticity of the materials from which they are derived. He appears to have examined much, and thought deeply; and, amidst the different and frequently jarring accounts of oriental historians, he has balanced the scales of justice with an impartial hand. This period, which brings down the history of Persia to about the 225th year of the christian era, embraces several remarkable persons and transactions, and affords striking proofs, that the renown of conquerors, the infamy of tyrants, and the fair fame of the benefactors of mankind, often depend more for perpetuity upon the celebrity of their historians, than upon either the mental qualities or personal achievements of their authors. Had it not been for the sacred records and the Grecian historians, the

fame of Cyrus could not long have survived the duration of the empire he founded ; nor that of Alexander have extended much beyond the limits of that which he overthrew.

This portion of the Persian history embraces several very remarkable persons and events. Among the former are Kai Khoosroo, Zoroaster, Alexander the Great, and the two great heroes of Persian romance, Roostum and Isfunder : among the latter, the establishment of the empire by Kai-Khoosroo, or Cyrus ; the introduction of the worship of fire by Zoroaster, or *Zerdosht*, as he is called by Persian historians ; and the subjugation of the Persian power by Alexander. Even respecting these, there is such a deficiency of authentic detail, that Sir John Malcolm's researches have been far from enabling him to present a regular and copious narrative. He has indeed afforded us little that is new on these subjects : but this must be wholly ascribed to the inadequacy of his sources, and not at all to either his own want of skill or industry. One proof of this, among many others that might easily be adduced, we have already given in his remarks on the identity of the Ardisheer Dirazdust of the Persians, and Artaxerxes Longimanus of the Greeks ; and his observations relative to the Cyrus, of the latter writers and the Kai Khoosroo of the former, given in a subsequent part of this volume, bear equally upon this point. He has therefore judiciously abstained from detailing the fables of the original authors. He has selected the best authenticated facts ; and when his sources become deficient in these, he specifies their failure, and passes to a subsequent period, in which his materials are more abundant, and better deserving of credit.

It cannot now, perhaps, be ascertained at what precise epoch the worship of fire was introduced among the Persians ; but it appears from the historians who have been consulted by the present author, to have been in the reign of Gushtasp, the second monarch after Kai-Khoosroo ; and its introduction is thus noticed by him, when speaking of Lohrasp, the successor of that monarch.

“ The reign of his son and successor, Gushtasp, owes much of its celebrity to the circumstance of its being the period at which the Persians were converted to the worship of fire. Zoroaster, who effected the change in the religion of his country, is termed a prophet or an impostor, as the events of his life happen to be drawn from Pehlivi, or from Mahomedan authors. The former pretend that he was every thing that was holy and enlightened ; while the latter assert, that he was only a good astrologer, who was himself deceived by the devil into becoming the teacher of a new

and impious doctrine. All seem agreed that he lived in the time of Gushtasp, and that he led that monarch, either by his acts or his miracles, to become a zealous and powerful propagator of the faith which he had adopted. The royal bigot not only built temples of fire in every part of his kingdom, but compelled his subjects to worship in them. It is stated in one work, that Isfundear, the son of Gushtasp, was the first convert made by Zoroaster; and that his father was persuaded by the eloquence of the prince, to follow his example. This doctrine, which was first taught in the province of Aderbijan, (*) spread rapidly over the whole empire. The king, we are informed, ordered twelve thousand cow-hides to be tanned fine, that the precepts of his new faith might be written upon them. These parchments were deposited in a vault, hewn out of a rock at Persepolis. Holy men were appointed to guard them: and it was commanded, that the profane should be kept at a distance from the sacred records."

Vol. I. p. 57.

The third period of the ancient history of Persia commences A.D. 226, with the Sassanian dynasty. Here the author is enabled to discriminate with more accuracy between truth and fable, owing to the almost constant wars in which the Persians were engaged with the Romans, who have, as usual, recorded their own transactions. It is with the beginning of this period also that he is enabled to fix the dates of the commencement of the reigns, and of the most prominent events which he records. This dynasty was introduced by Ardisheer Babigan, (the first Artaxerxes of the Greeks, and the son of Sassan, a descendant of Bahman,) whose great qualities raised him from an inferior situation to be the sovereign of a great nation, into which he introduced comparative order and prosperity, after it had experienced the desolating effects of anarchy for several centuries. The name of Parthia, which, from the death of Alexander, had been applied to the kingdom of Persia by western writers, ceased to be used during the reign of Ardisheer; and the ancient appellation of Persia resumed its place in the annals of the East; and the countrymen of that monarch regarded him as "the restorer of that great empire which had been created by Cyrus, and lost by Darius." The dying speech of this prince to his son and successor is so remarkable, considering the barbarous and despotic times in which it was delivered, that we are tempted to extract it.

(*) "The Pehlivi name of this province was Azerbijan, or the House of Fire; an appellation probably given to it from the worship of fire originating in the province of which Zoroaster was a native: he was born at the town of Uremeea."

" 'Never forget,' said Ardisheer, 'that, as a king, you are at once the protector of religion and of your country. Consider the altar and the throne as inseparable: they must always sustain each other. A sovereign without religion is a tyrant: and a people who have none, may be deemed the most monstrous of all societies. Religion may exist without a state, but a state cannot exist without religion; and it is by holy laws, that a political association can alone be bound. You should be to your people an example of piety and of virtue, but without pride or ostentation.' After many similar lessons, he concludes with the following words: 'Remember, my son, that it is the prosperity or adversity of the ruler which forms the happiness or misery of his subjects; and that the fate of the nation depends upon the conduct of the individual who fills the throne. The world is exposed to constant vicissitudes; learn, therefore, to meet the frowns of fortune with courage and fortitude, and to receive her smiles with moderation and wisdom. To sum up all: may your administration be such, as to bring, at a future day, the blessing of those whom God has confided to our paternal care, upon both your memory and mine!' " Vol. I. p. 95.

Persia, however, was not so fortunate as to have a continued succession of such princes as Ardisheer, throughout this dynasty, which lasted four hundred and fifteen years, and was polluted by almost every crime which barbarism usually produces. Yet, notwithstanding that cowardice and cruelty stain almost every reign, there are some eras in which courage and patriotism rear their heads above the general mass of corruption; some periods of tranquillity; and some irradiated points upon which the historian can take his stand, and survey the surrounding scenery with complacency. The Persians consider their ancient glory as intimately associated with the fame of Ardisheer, Shahpoor, and Nousheerwan. Ardisheer has already been mentioned as the founder of the dynasty; and Shahpoor displayed equal valour in conquering his enemies, and wisdom in ruling his subjects: the former of which is strongly evinced by his success against the Roman arms, and the latter by the prosperity to which he raised his country. After defeating all his enemies, and extending the frontiers of his dominions in every direction, he terminated a long and successful reign in the year 381.

"The history of the world affords many instances of a brilliant reign preceding the fall of a great and powerful dynasty of monarchs; and that gleam of splendour which a nation has hailed as the meridian of its fortunes, has too often proved to be the last ray of its expiring glory."

Such was the case of Persia, during the reign of Nousheerwan, a short time prior to the Arabian conquest. The abilities of this prince as a commander, and his power as a monarch, are strongly evinced by the disgraceful peace

which the Roman emperor Julian was compelled to make with him, and the circumstance, that

"At one period, his mandates were obeyed from the shores of the Mediterranean to the Indies; from the Red Sea to the Caspian; and from the Euxine to the distant banks of the Jaxartes."

The following anecdote, though extremely simple in itself, affords a striking proof of his love of justice and his attention to the happiness of his subjects.

"A Roman ambassador, who had been sent to Ctesiphon with rich presents, when he was admiring the noble prospect from the windows of the royal palace, remarked an uneven piece of ground, and asked the reason why it was not rendered uniform. 'It is the property of an old woman,' said a Persian noble, 'who has objections to sell it, though often requested to do so by our king; and he is more willing to have his prospect spoiled than to commit violence.'"

Soon after the death of Nousheerwan, the Mahomedan Arabs invaded the Persian territories; and, though they were at first defeated, their subjugation of that monarchy was finally complete. About the year 641, the Persian emperor Yezdijird, collected a great army, and resolved "to put the fate of his empire at issue on one great battle." The Arabian forces marched within sight of the Persian camp, which they found surrounded by a deep entrenchment; and both armies remained in this position for two months. Noman, the commander of the Mahomedans, perceiving the Persian general was determined not to quit his position, became impatient of delay; and the zealous valour of this leader of the faithful, and of his devoted army, manifested itself in a manner which could hardly fail of being crowned with success.

"He drew up his army in order of battle, and thus addressed them: 'My friends, prepare yourselves to conquer, or to drink the sweet sherbet of martyrdom. I shall now call the Tukbeer three times: at the first, you will gird your loins; at the second, mount your steeds; and at the third, point your lances, and rush to victory, or to paradise. As to me,' said Noman, with a raised and enraptured voice, 'I shall be a martyr! When I am slain, obey the orders of Huzeefah-ebn-Aly-Oman.' The moment he ceased speaking, the first sound of the Tukbeer (Allah-Akbar, or God is great) was heard throughout the camp. At the second, all were upon their horses; and at the third, which was repeated by the whole army, the Mahomedans charged with a fury that was irresistible. Noman was, as he had predicted, slain; but his army gained a great and memorable victory," Vol. I. p. 176.

This battle decided the fate of Persia, as the Persians were afterwards unable to arrest the progress of the victorious Arabs, and the whole country soon submitted to their power.

The Emperor Yezdijird wandered a fugitive for ten years subsequent to the engagement, and was at last murdered by a miller. Thus ended the Sassanian dynasty. Sir John Malcolm has closed this branch of his subject with some copious and well-written observations "on the religion, history, antiquities, and character, of the inhabitants of Persia, before the Mahomedan conquest;" and he pays deserved attention to the architectural remains of its former splendour, accompanying his remarks with several excellent plates.

Ravaged by a conquering army, whose only conditions are, 'believe or die,' the state of Persia, at that era, presents one of the most remarkable illustrations to be found in history of the sentiments of an eloquent living author, who observes that, "when the Almighty, for reasons which we are unable to fathom, wishes to hasten on the ruin of the world, he commands Time to lend his scythe to man; and Time with amazement beholds us lay waste in the twinkling of an eye, what it would have cost him whole ages to destroy." While the ancient sculptures of a nation are chiefly intended to represent the religious ceremonies of its inhabitants, or to record the principal events of their history, they frequently afford indisputable proofs to after-ages of the state of civilization to which that nation had attained at the time of their execution: such is the case with those of Persia; of which the following brief extract affords a striking instance.

"Not only the Palace of Persepolis, but the face of the mountain at the foot of which it is situated, and many of the rocks in its vicinity, are ornamented with sculpture, in which we may trace a connection with the page of Ferdosi; and there is ample evidence to prove, that the Persians were in the habit of describing, by sculpture, both their religious ceremonies, and the principal events of their history. Several of the figures at Persepolis are represented as adoring fire; and in the vicinity of Shahpoor, (a city about eighty miles to the west of Shiraz, which was the capital of Shahpoor, or Sapor the First,) we find carved upon a rock, a representation of that monarch holding the Roman Emperor, Valerian, prisoner, while he receives some ambassadors, who supplicate the release of the royal captive. Opposite to the monument of triumph, are some more pieces of historical sculpture; in which there is one compartment that represents a king, seated in state, amid a group of figures standing before him, one of whom offers two heads to the monarch's notice. If we wanted other evidence, this alone would mark the state of civilization, to which a nation had advanced, that could suffer its glory to be perpetuated by a representation of so barbarous a character." Vol. I. p. 253.

Over the scene of anarchy and devastation which succeeded the Mahomedan conquest, the reader of sensibility hastens

with a promptitude that borders on impatience; and meets with few objects that can retard his progress in the search after more enlightened and happier times. Though this conquest completely changed the religion, and in a great degree the manners of the Persians, the government still continued essentially the same as before; and princes, and even dynasties, rise from obscurity to power, and again sink into oblivion, with a rapidity resembling that of puppets in a show. Persia becomes successively subject to the Arabs, the Turks, the Tartars, the Moghuls, and the Affghans; and the most fortunate of these princes bears some resemblance to the shattered bark, which, at one moment, is ingulfed in a tempestuous ocean—the next is seen riding upon the summit of a mountainous wave, and exciting a gleam of hope in the bosom of the spectator, but which soon descends to rise no more. From the Arabian conquest of Persia, to the elevation of Nâdir Shah to the throne of that kingdom, in 1736, is a period of nearly eleven centuries; and where cruelty and massacre form at once the road to power and the descent to oblivion, the best account that can be given of the actors in this *tragic-drama*, is, (without any disparagement to the labours of Sir John Malcolm,) that “THEY LIVED, AND ARE DEAD.”

The elevation of Nâdir Shah to the throne of Persia, may be regarded as forming a new era in the history of that country, which from that time merits more detail, and derives increased importance from its connection with the present history of that nation, and from the more enlarged intercourse between it and the nations of western Europe, and their eastern possessions. Sir John Malcolm, therefore, very properly bestows a more minute attention upon this and the subsequent periods. The reign of this monarch forms a kind of connecting link between the present and the past state of the empire. Sir John has given a portrait of Nâdir Shah, from an original Persian painting; and if the expression of the countenance be an index to the mind, the soul of the original was *base*, whatever might be his heroic qualities.

The first glance at this portrait will scarcely fail to suggest the ideas of dissimulation, treachery, and cruelty. To such a deplorable state had the Persian empire been reduced previously to his appearance, that the elevation of the tyrant, despotic as he was, became a subject of *hope*. On this topic, Sir John Malcolm justly observes,

"The rise of Nâdir Shah from the lowest ranks of life to be the absolute monarch of his country, is an event which would attract attention, even if the guilty fame he had acquired as a conqueror and destroyer had not perpetuated his memory. The first enthusiasm of the religion of Mahomed had swept away the Sassanian dynasty: but a bold and able leader [Yacaob-ben-Leis, the son of a pewterer] had, by the destruction of the power of the caliphs of Arabia, rescued his country from the ignominy of being deemed one of the provinces of another empire, and restored it to its dignity as a kingdom. From that period, it had been in possession of Tartar chiefs, who had generally emigrated with their tribes into the milder climate of Persia, and whose power was continued for a time, by the support of those warlike followers by whom it had been established. A revolution of a very uncommon nature had transferred the crown of Persia from these Tartar chiefs to the son of an ascetic [Shah Ismail]. Several of the first of the Suffavean princes were worthy of their exalted destiny: but the last century of the rule of this family presents us with a picture that can excite no feelings but those of disgust and indignation: and such was the debased and worthless character of some of these monarchs, that the mind is almost reconciled to those dreadful scenes amid which they perished.

"In countries where the government is despotic, the opinion of the people is seldom heard; but it appears often in action. It is always in extremes, and generally formed by contrast. We can well conceive, that at a moment when weakness, cruelty, and debauchery, seemed the chief qualities of a sovereign, and when the nobles of the empire were only remarkable for their effeminate vices and their cowardice, that a fallen and suffering nation like Persia should have turned its eyes, with admiration and hope, on such a character as Nâdir Shah. The lowness of his birth, the coarseness of his manners, and the guilty but daring actions of his early life, were all calculated to favour these impressions, as they placed him in complete opposition to those rulers and nobles to whom they attributed all their misfortunes." Vol. II. p. 44.

Nâdir Shah was the son of a man of low rank belonging to the tribe Affshâr, which was one of the seven Turkish tribes who had attached themselves to the family of the Suffavean kings. Whether Nâdir, during the early part of his life, followed the occupation of his father, who gained a livelihood by making coats and caps of sheep-skins, is uncertain; as the first time he is noticed by Persian historians is on the birth of his eldest son, which took place when he was about thirty-one years of age. Nâdir himself never endeavoured to conceal his low birth; and both that circumstance, and the leading dispositions of his mind, are very apparent in his answer to the royal house of Delhi, who, when his son was about to marry a princess of that family, required that he should give an account of his ancestors for seven generations; and to whose messengers the imperious conqueror exclaimed: "Tell them that he is
"the son of Nâdir Shah, the son of the sword, the grand-

“son of the sword, and so on, till they have a descent of seventy, instead of seven generations.”

In the early part of his life, however, Nâdir Shah appears to have experienced considerable vicissitudes of fortune, and to have given various proofs of valour and talent, exercised in the support of consummate villany. He was early taken prisoner by the Usbeks; but, having effected his escape, he entered into the service of the petty chief of his native province, (Khorassan,) whom he murdered, and then carried off his daughter. After this he obtained a precarious subsistence by heading a band of robbers; from which occupation he passed, by an easy transition in such troublesome times, into the service of the governor of Khorassan, by whom he was at first raised to command, but was afterwards degraded, and punished with the bastinado, on account of his insolent conduct. Irritated at this disgrace, he first retired to his uncle, at the Fort of Kelat, and then resumed his former occupation of a robber: but his depredations were now carried on upon a more extensive scale. At such a moment, when confusion reigned in every quarter, a plunderer of his character could not want followers; and he soon appears at the head of three thousand men, imposing contributions on the inhabitants of his native province. His uncle, who was at the head of a small branch of the Affshars, became alarmed at his growing power, and sought a reconciliation of their former differences, to which Nâdir readily listened; and earnestly desired that the king would grant him a pardon for all his past offences. This he obtained; but, on proceeding to Kelât to receive it, he formed a scheme for destroying the governor, and seizing the fortress, in which he succeeded. He then turned his increased power against the Affghan ruler of Khorassan; and this popular attack upon the enemies of his country, readily obtained him a second pardon from Shah Tâmiâsp, the reigning prince; into whose service he entered, but by whom he was soon declared a rebel and a traitor, for disobeying his orders. The indignant chief immediately marched against the court, and obliged it to submit to his own terms; and from that moment he embraced every opportunity of preparing the minds of his countrymen for his future elevation.

“Like Ardisheer, the founder of the Sassanian race of kings, he had his visions of future grandeur. He saw, we are told, in one of these, a water-fowl and a white fish with four horns: he dreamt that he shot the bird; and, after all his attendants had failed in their attempts to seize the extraor-

ordinary fish, he stretched out his hand and caught it with the greatest ease. The simple fact of his dreaming of a bird and a fish, he was informed by flattering astrologers, was a certain presage of his attaining imperial power; and his historian has had a less difficult task of discovering from subsequent events, that the four horns of the fish were types of the kingdoms of Persia, Khawrizm, India, and Tartary, which were all destined to be conquered by this hero. Such trifles are not unworthy of notice; they shew the art or superstition of him who uses or believes in them, and portray, better than the most elaborate descriptions, the character of those minds upon which they make an impression.

"The expulsion of the Affghans from Persia seemed the sole effort of the genius of Nâdir; and no reward, therefore, appeared too great for the man who had liberated his country from its cruel oppressors. The grant made by Tâmasp to this chief, of the four finest provinces of the empire, was considered only as the just recompense for the great services he had performed." Vol. II. p. 49.

Various honours were at the same time offered to Nâdir, of all of which he accepted, except the title of sultan, which he conceived would excite more envy than it could confer benefit. He now caused coins to be struck in his own name; defeated the Turks, from whom he took the province of Aderbijan. But the Turks, having afterwards defeated Tâmasp, obliged him to conclude a dishonourable peace; against which Nâdir seized the opportunity of inveighing in the strongest terms. After having adopted such other measures as appeared best calculated to promote his designs, he marched his army to the neighbourhood of Isfahan; and first upbraided Tâmasp with the disgraceful peace he had concluded with the enemy, but soon afterwards appeared to be reconciled to that prince: but his apparent submission was only dissimulation, and his perfidy approached its consummation. "Tâmasp was invited to the tents of his general, to participate in the joys of a feast, which terminated in his being seized and dethroned."

Soon after this the period arrived, when this ambitious and perfidious tyrant conceived he might throw aside the veil which till that time he had thought it necessary to wear; and he therefore ordered all the persons of rank and consideration in the kingdom to meet him on a certain festival, on the plains of Chowal Mogâm. The assembly was very numerous, and, according to his historian Meerza Mehdy, he addressed his officers and the principal nobles in the following terms. "Shah Tâmasp and Shah Abbas were your kings, and the princes of their blood are the heirs to the throne. Choose one of them for your sovereign, or some other person whom you know to be great

"and virtuous. It is enough for me that I have restored the throne to its glory, and delivered my country from the Affghans, the Turks, and the Russians." He then retired, that their deliberations might appear to be more free; and when requested to accept the vacant throne by their unanimous voice, he at first refused, but afterwards consented, on condition that the Sheah sect, which had been founded by Shah Ismail, the first monarch of the Suffavean dynasty, should be abolished.

After various successful struggles against those whom he denominated the enemies of his country, but who might, perhaps, with greater propriety have been termed the obstacles to his ambition, and a long series of the most horrible atrocities committed on his subjects, among which was putting out the eyes of his eldest son on an unfounded suspicion; he is said to have arrived at such a pitch of inhuman phrenzy, as to have decreed the massacre of every Persian in his army. But some of his principal officers, who had learned that their names were in the list of proscribed victims, resolved to be beforehand with him in his bloody purpose; and taking advantage of their situations, they rushed past the guards, on pretence of urgent business with their sovereign, and entered the inner tent where the tyrant was asleep. The noise awoke him, but it was only to meet his fate. And thus was Persia freed from the violence of a tyrant, whose abilities qualified him for an hero, but whom his guilty passions transmuted into a monster.

"The character of this wonderful man is, perhaps, exhibited in its truest colours in these impressions, which the memory of his actions has left upon the minds of his countrymen. They speak of him as a deliverer and a destroyer: but while they expatiate with pride upon his deeds of glory, they dwell with more pity than horror upon the cruel enormities which disgraced the latter years of his reign; and neither his crimes, nor the attempt he made to abolish their religion, have subdued their gratitude and veneration for the hero, who revived in the breasts of his degraded countrymen a sense of their former fame, and restored Persia to her independence as a nation." Vol. II. p. 107.

Though the death of Nâdir Shah relieved Persia from the influence of his atrocious power, it opened a scene of contention for the vacant throne, which did not soon subside into peace; and the history of Persia, for the period of half a century, from the death of this prince to the elevation of Aga Mahomed Kan, the founder of the present reigning family, does not present one remarkable feature, except the life of Kurreem Khan Zund. Respecting Kurreem, Sir

John Malcolm observes, "on the happy reign of this excellent prince, as contrasted with those who preceded and followed him, affords the historian of Persia that description of mixed pleasure and repose, which a traveller enjoys, who arrives at a beautiful and fertile valley, in the midst of an arduous journey over barren and rugged wastes." Unhappily this valley was but narrow; and those wastes were inhabited by animals of the most subtle and ferocious kind. We fully agree, however, with Sir John, that "it is pleasing to recount the actions of a chief, who, though born in an inferior rank, obtained power without crime, and who exercised it with a moderation that was, in the times in which he lived, as singular as his humanity and his justice."

Having overcome all his competitors for power by the steady exercise of that valour which knows how to conquer, accompanied by that noble courage which often dares to pardon, and that generous confidence and clemency which so frequently convert a fallen foe into a faithful friend; he enjoyed independent power for the space of twenty-six years, during the last twenty of which he was acknowledged the sole ruler of the kingdom. He lived to near the age of eighty, and died in 1779, as amidst a family whom he had cherished, and by whom he was beloved. He had nothing romantic in his character; all his qualities were plain and intrinsic; and he was, under all circumstances, distinguished by a manly simplicity of mind, which placed him at an equal distance from arrogant pomp on the one hand, and affected humility on the other. But those features in his character which were most conspicuous, were his love of justice, and his goodness of heart. Several anecdotes are recorded, which exemplify these leading characteristics; but the length to which we have already extended this article obliges us to omit all of them but the following.

"It is the usage of the king of Persia to devote a number of hours each day to hear the complaints of his subjects. Kurreem Khan was one day on the point of retiring from his judgment-seat, harassed and fatigued with a long attendance, when a man rushed forward in apparent distraction, calling out in a loud voice for justice. 'Who are you?' said Kurreem.—'I am a merchant,' replied the man, 'and have been robbed and plundered by thieves of all I possessed.'—'What were you about,' said the prince, 'when you was robbed?'—'I was asleep,' answered the man.—'And why did you sleep?' exclaimed Kurreem, in a peevish and impatient tone.—'Because,' said the undaunted Persian, 'I made a mistake, and thought you were awake.' The irritation of the royal judge

vanished in a moment : he was too much pleased with the manly boldness of the petitioner to be offended at the reproach his words conveyed. Turning to his vizier, he bad him pay the amount of the merchant's losses from the treasury. 'We must,' he added, 'try to recover the property from the robbers.'" Vol. II. p. 150.

The subsequent events of the Persian monarchy are narrated with great fulness and perspicuity, and we regret our inability to enter into any detail of this period of its history. Aga Mahomed Khan, the founder of a new dynasty, and the uncle and immediate predecessor of the reigning monarch, was an extraordinary character, and placed under uncommon circumstances. Forced at an early period to drink the bitter dregs of captivity, and deprived of the enjoyment of those sensual gratifications which so often enervate both the bodies and minds of Eastern princes, by being made a eunuch before he was six years of age, his mind was directed to schemes of ambition and aggrandizement ; and, by brooding over the recollection of his early misfortunes, his heart became callous, and his bosom harboured the most implacable hatred towards those by whom they were occasioned. Our historian observes,

"His former conduct seems to have taken its strongest bias from the keen recollection of his misery and his wrongs. The first passion of his mind was the love of power ; the second, avarice ; and the third, revenge. In all these he indulged to excess ; and they administered to each other : but the two latter, strong as they were, gave way to the first, when they came in collision. His knowledge of the character and feelings of others was wonderful ; and it is to this knowledge, and his talent of concealing from all the secret purposes of his soul, that we must refer his extraordinary success in subduing his enemies. Against these he never employed force till art had failed ; and, even in war, his policy effected more than his sword. His ablest and most confidential minister, when asked if Aga Mahomed Khan was personally brave, replied, 'No doubt : but still I can hardly recollect an occasion where he had an opportunity of displaying courage. That monarch's head,' he emphatically added, 'never left work for his hand.'" Vol. II. p. 309.

We refer the reader to the work itself for the particulars of this reign ; and we are persuaded it will be read with a lively interest by the student of Eastern history ; and that his attention will meet with an ample recompense. Sir John has dismissed the reign of the present monarch with a very brief notice ; and he concludes the whole with a copious and well-written account of the inhabitants of the Persian empire. Indeed, he has executed his whole task in a superior manner. His style is always perspicuous, and often nervous ; and we regard the work not only as meriting a

distinguished place among our national histories, but as forming a valuable addition to eastern literature. It is accompanied by a good map of Persia, and twenty-one well executed engravings; besides numerous notes, either confirming and illustrating the text, or connecting the statements of former historians; all of which add greatly to its real value. We doubt not but that it will tend to secure to its author such a share of public approbation as will prove a sufficient reward for his past labours, and a stimulus to future exertions.

ART. VII.—*The Veracity of the Evangelists demonstrated, by a comparative View of their Histories.* By the Rev. ROBERT NARES, A.M. F.R.S. &c. London. Rivington. 1816. Pr. 8s.

TO the sincere Christian it is pleasing to reflect, that the evidences for the truth of his religion, instead of being diminished or weakened by time, are every day increasing in number, and gaining strength, even from the means employed to destroy them. Philosophers have doubted as to the solidity of the grounds of our faith; but almost every progressive step that has been taken in philosophy itself, has served to illustrate something that was dark, or confirm something that was weak. If there be any of that order of men, who still persist in scepticism, true philosophy would of itself have power to convince them, were it not that they have imbibed some principles and dispositions, which that reason on which they so implicitly rely, neither suggests nor encourages. Whatever may have been their reputation in matters of abstract knowledge, it is in the class of false philosophers alone, that the enemies of Christianity can justly be ranked.

No system of religion has ever been more ably or more violently attacked, but every attack has been immediately met by a champion capable of repelling it. Had it not been for the exceptions taken by our adversaries, the world would never have seen those incomparable works, which add lustre to our cause, at the same time that they establish its excellence. It is also fortunate for our religion, that, however great its obligations may be to such extraordinary lights as are seen in our firmament but once in an age, it is very far

from being indebted to their powerful influence solely for the advantages it has gained. These, it is true, have done much; but they have not done all. The man of less sublime talents, who is sometimes content to make use of the labours of others, and to methodize and arrange what they have collected, so as to adapt it to their common end, and invite attention to it, performs a work not less honourable perhaps, and certainly not less useful, than he whose genius first struck out the path in which they walk. The works of many early writers in every branch of learning, but more especially in theology, however valuable, have long ceased to be read, except by the student; and, to the generality of readers, live only in the writings of succeeding authors. There, however, we have generally the advantage of seeing the most important observations of these great men occupying an appropriate place in a system, and disencumbered of much of the extraneous matter, which commonly surrounds them in their original situation, diminishing their force and effect. Besides, it frequently happens that the dispassionate reflection, the industry, and accuracy, which distinguish many persons of moderate natural endowments, are necessary to restrain the extravagancies of genius, and to bring back those mighty minds from the eccentricities in which a consciousness of their powers had led them to indulge. The love of novelty is equally strong in those who write, and in those who read; and the vanity of being thought an original author, and of producing a theory which shall dazzle the world by its difference from all that have preceded it, has rendered useless, if not mischievous, the productions of many a man of talents. But let us not be too severe or hasty in our condemnation of this very natural feeling. The pride which arises from superior learning and abilities, is as pardonable and as well-founded as any other kind of pride: and literary distinctions are as honourable to the possessor, and (we will venture to say) productive of as great advantage to society, as any other distinctions. For our own parts, we can see no sufficient reason why a literary combatant should not receive as solid and as rational gratification from having overturned a long established system, as a military leader is known to derive from having conquered a dangerous competitor, or a statesman from having foiled a subtle and experienced antagonist. Those, however, who consider how much the welfare of any country depends upon the state of its literature, and more especially on that of a religious kind,

will deprecate that ambition, which would lead a writer to seek the reputation of originality at the risk of the slightest injury to truth ; and on subjects involving the happiness of so many human beings, they will condemn every hasty promulgation of opinions subversive of those generally entertained, except for the laudable purpose of substituting better in their stead. To engage in a discussion tending to unsettle the minds of men on a subject so momentous as that of religion, for the unworthy purpose of shewing one's skill in the conduct of it, is an act which admits of no excuse or palliation. Unfortunately for the present times, the paths to originality are so completely shut up, that it is chiefly in such dangerous attempts as these, that the man who prefers a reputation for hazardous speculation to the praise of usefulness, must exercise his talents. But the evil is not without its antidote. The number of persons engaged in literary pursuits, and the severity (sometimes the unjustifiable severity) of modern criticism, cause every such attempt to be watched with the utmost jealousy ; so that it is now hardly possible for any thing of a bad tendency to be ushered into the world, without being soon completely exposed.

If there be any subject upon which, more than upon any other, the spirit of enquiry will delight to exercise itself, it must surely be that of religion, whose truths, depending upon testimony, are incapable of being submitted to regular demonstration. What a fine field has not this subject opened to the efforts of those who glory in innovation. The adversaries of Christianity have been neither few in number, nor deficient in any of the talents and dispositions necessary to enable them to work her destruction, had she not been safe in her own strength, and in the protection of a watchful Providence. Every thing has been done against her that human hostility could do ; and, if the result has been that, instead of yielding to this violence, she has been found to grow stronger in the struggle, and triumphantly to have set her foot upon the neck of her enemies ; must her victory be attributed solely to the skill and conduct of her defenders, and not principally to the justice of her cause ? The skill, indeed, and conduct of those defenders, it must be confessed, have been almost beyond praise ; but, in a bad cause, even their efforts would have been unavailing. Volumes have been written on the evidences in favour of the truth of our religion ; and, perhaps, it will be difficult in any succeeding attempt to add any thing of consequence to the

proofs that have been already collected. Many also of these works are adapted to every class of readers, and within their reach. But upon such a subject too much can scarcely be written, at a time when, notwithstanding all that has been done, and is still doing to communicate religious instruction to every class in the community, infidelity prevails among us to an alarming extent. There are also in the number of professing Christians, many who are so, rather from habit than from conviction, and who can give no other "reason for the hope that is in them," (if indeed they have any hope,) than that their fathers and mothers entertained it, and recommended to them to do the same. Such persons are at the mercy of every infidel with whom they converse; they find argument in his impudent jest; and the prejudices, as they are taught to consider them, of their own feeble minds sink before his sneer. The misconduct of nominal believers is charged upon the religion itself that condemns it; the corruptions and absurdities of a sect are first considered as a part of Christianity, and then exposed to ridicule; the mysterious and difficult parts of revelation are separated from the mass, and, after they have been first explained as it serves his turn to explain them, are then exclaimed against as contradictory to reason. In short, every thing is resorted to but fair and manly argument; and, by such means, though they do not choose to confess it, the faith of thousands is so shaken, as to lose much of its influence over their conduct. To such persons it is of peculiar importance that they should have the arguments in support of the faith of their fathers often enforced upon them; and if so, the greater the number and variety of the books written with this view the better. There is a chance, at least, that those who have neglected works on the evidences published long ago, may be tempted by some circumstance or other to read a new one.

The excellent little book which we are now to consider, possesses many claims to our attention. We do not recollect to have seen any work upon a plan exactly similar, and we certainly have seen none of which the plan has been better executed. It is not of the authenticity of the gospels, nor yet of the truth of their doctrines, that this ingenious and respectable divine treats; but of the *veracity of the Evangelists* themselves, that is, of their disposition to speak truth, and the credence due to what they have written. It must be unnecessary to inform the reader, that the evidences for the truth of the evangelical history, as well as of the

other scriptures, are divided into two kinds, external and internal. Mr. Nares concerns himself only with the latter. The plan of the work cannot be better unfolded than in the author's own words.

"It has been said," he observes, "of modern works in general, that they consist chiefly of old materials, thrown into a new arrangement. The present publication pretends to little more. The materials are taken from the Gospels alone. The comparisons have been chiefly made by the assistance of harmonized Gospels. If there be any thing new, which in divinity it is peculiarly difficult to produce, it consists principally in the conclusions drawn from these particular views. It appeared to me a useful plan, to view the several portions of our Lord's history, in a collective manner. His infancy, the beginning of his ministry; but more particularly his miracles, his parables, his divine discourses, his prophecies, and his representations of himself; and to examine in what way all these are delivered to us by the four sacred historians. It seemed desirable to observe, whether all their narratives are conceived in the same spirit of veracity; and whether it can be believed, that they copied at all from each other, or all from any common record.

"The result has been the present manual, for such it truly is in size, and I hope will be found in use. In it, I trust, is shown, that the scrupulous adherence of the four Evangelists to plain unornamented truth, is the principal cause of those resemblances which have been thought to indicate copying, (a notion which reduces their four testimonies to little more in value than one,) while a more exact and close examination, of their minute and verbal differences, completely overthrows that notion. It is shown, if I have not failed in my design, that they have all agreed in drawing a character, which neither one nor all of them could possibly have invented; that they are all remarkable for teaching things, in the name of the Lord, which, of themselves, they never could have taught; for publishing discourses as his, which they could not possibly have composed themselves; and for recording prophecies, the fulfilment of which they could not, by any human means, have anticipated." Pref. p. ix.

It is easy to conceive that an examination of the four Gospels in connexion with each other, in the manner here explained, is calculated to answer many important purposes; it is the method actually adopted by every student, who wishes to obtain an accurate knowledge of the things contained in them. Considered as independent histories of the same divine person, and of the same events, composed by different writers, at different times and in different places, without any communication with each other, and without having recourse to any pre-existing document, (which is the common supposition,) every fact which they agree in relating is attested by four competent witnesses; but then it is necessary to the establishment of the veracity and sufficiency of their testimony, that there be found no *material* difference in their relations. Even if there did exist any original gospel, of which

all of them made use, or if they copied from one another, (as some have supposed,) any important variation must diminish our confidence in the narrators. Now it is not to be denied that there are found in the Evangelical history, both resemblances and differences too remarkable to be entirely overlooked; and to these Mr. Nares has very properly directed his attention. Notwithstanding all the ingenuity and force of argument, by which the contrary hypothesis has of late years been supported, we confess ourselves still fully convinced that the Evangelists, without copying either from each other, or from any writing whatsoever, related only what they had themselves seen and heard, or had learnt from credible witnesses; and that the only means by which they were preserved from error, was the direction of the Holy Spirit expressly promised by their Lord. We feel assured, that it is unnecessary to form any other supposition, by way of accounting for any trifling discrepancies which have been pointed out in the different narratives; and our readers will perceive, from the following extract from the work under consideration, that we need not be slow to avow our opinion, from fear of its being easily refuted.

“The parable of the sower is related by three Evangelists, who all give also our Lord’s explanation of it. Here then I would ask, as in many other places,—How could these three writers, composing their narratives in three remote countries, so nearly agree in the very words of their accounts? It is easy, but seems to me very idle, to say that they might copy from each other. In the first place, it should be proved that it was possible for them to copy from each other, or from any common source, situated as they were when they wrote. But, in the next, I insist (and we might put the proof upon this parable, as properly as on any other part of the Gospels, though it is evident in almost all the parallelisms that occur) that these passages afford the most evident proof that the writers of them did *not* copy, either from each other, or from any written document whatever. I proceed to illustrate this position; which to me is as plain as any assertion that can be made, on the subject of literary composition.

“The copying of one book from another is usually the resource either of ignorance or indolence. Of ignorance, when the writer has no knowledge of the facts, except what he derives from the author whom he copies: of indolence, when, though previously informed, he takes the statement of another, which he approves, to save himself the thought and trouble, which would be required for forming an original narrative from his own knowledge alone. With respect then to the Evangelists, above all writers, we may surely ask, if they knew not of a certainty what they undertook to write, why did they undertake it? If they knew from their own recollection or enquiries, why should they copy from any other person? If they are supposed to have copied through ignorance, why did they presume to alter even a single word? If they copied through indo-

lence, the very same indolence would doubtless have led them to copy word for word, which is much more easy than to copy with variations, but which they never can be said to have done, for many lines together.

"I know but of one more supposition which can be made, and that is so dishonourable to the Evangelists, that I think no sincere Christian could be induced to make it. It is this, that they copied indeed, through ignorance or indolence, or both, but inserted slight alterations as they went on, for the purpose of disguising or concealing their thefts. Should an enemy even presume to say this, for surely no other would say it, to him I would boldly reply; that, if so, they were very awkward and blundering contrivers: for they altered so very little, that copying has been generally imputed to them: and yet sometimes so indiscreetly, that their differences have been, without reason indeed, but hastily, regarded as contradictions.

"These suppositions being dismissed, what then remains, but to observe the real fact, and give these sacred writers all the credit they so amply deserve. They relate their narratives like men who had seen the same things done, or heard the same discourses delivered, and had studiously endeavoured to preserve them with exactness, aware of their great importance to every future age of the world. They had themselves seen and heard the transactions and discourses, in the case of St. Matthew and St. John, or that of St. Mark and St. Luke had collected the truth respecting them, from those who had been present; all parties concerned feeling the highest obligation to report both facts and words with exactness. But as no two human minds ever proceed with an exact parallelism of ideas; or suggest an unvaried flow of the same words, so in reporting these things, with all their care, the evangelists, like other men, made some minute variations. Substantially, their accounts are the same, and bespeak the same origin; namely, truth, reality, and correct representation. Inspiration was doubtless a further guarantee for this substantial agreement, though it went not to the length of suggesting words. In like matters, therefore, they vary, so that one reports the same fact rather more fully, another more concisely; one preserves more of our Lord's words, another fewer; one subjoins a reason or an explanation, which another omitted, or did not feel to be necessary: and this we may be assured, would three of the most correct observers, and scrupulously exact reporters in the world do always, if they separately related what they had seen or heard the very day before. Probably each would do so if he twice related, in conversation only, the very same transactions or discourses.

"Our daily experience may prove this to us. Narrations of the same facts, or of the same discourses, always differ from each other; generally, indeed, more than they ought to differ; from carelessness, inaccuracy, or the love of embellishment. But setting these causes aside, they still must differ. One person will relate rather more, another rather less, of the facts or words: one will try to explain as he goes, another to illustrate; and the expressions used will always savour, more or less, of the habitual mode of discourse peculiar to the individual. But in reporting speeches, the more care is taken to preserve the very words of the speaker, the less there will be in that part, of the usual difference of expressions. Still, something there will always be, because, however careful a man may be to describe another, he is never able wholly to put off himself. This then is the correct view, and I hesitate not to say the only correct view, of the resemblances and differences in the gospels. They agree as narratives will agree, whose

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common model is the truth. They differ as distinct narratives will always differ, while men are men; but they neither agree nor differ as copied narratives would, for the reasons already assigned." p. 164.

Nothing can afford more satisfactory evidence of the divine character of the Saviour of the world, than the 14th chapter of this work, the subject of which is "our Lord's representations of himself." Whoever believes in the genuineness and authenticity of the scriptures, can hardly, we should think, peruse it without conviction that his Redeemer was, indeed, his Lord and his God. The passages from the gospels there submitted to our view, are so clear and express in declaring the divinity of Jesus, that it is almost impossible for a candid reader to entertain a doubt of the meaning intended to be conveyed by them; and they are at the same time so numerous, that to suppose them to be forgeries or interpolations, requires a greater share of that credulity, for which sceptics in religion are often so unaccountably remarkable, than we can conceive likely to fall to the share of any rational man. It is incumbent upon those who declare them to be forged or interpolated, to shew at what time, and in what manner, such a thing was practicable. This, as well as every other part of the subject, has been very ably treated by our author; and we question whether any person, however well instructed in the truths of his religion, will rise from a fair examination of this interesting little volume, without feeling more than ever convinced, that, in embracing Christianity, he has not "followed a cunningly devised fable," and that the hopes it has inspired and cherished will not be found fallacious. Our readers will not be displeased at our inviting their attention to the inference, which, at the end of the work, is drawn from the preceding argument. The tone of confidence in which it is expressed is amply authorised by the merit of the work, and the well-earned reputation of the author.

"We have thus seen, in every instance, that the actions, the discourses, the parables, the prophecies of our Lord, which the evangelists have recorded, either singly, or two, three, or all of them alike, (without combination and without copying,) are such as those writers could not possibly have invented, drawn, or composed, from any sources of their own. When indeed we contemplate the wonderful picture which they have all alike displayed; the mysterious combination of characters apparent in the subject of their history, the Lord Jesus Christ, the Son of man, and the Son of God, and perfect in both relations. There all gentleness, humility, and piety; here displaying such a dignity as never before, or since, was vested in the human form: a being despised, insulted, persecuted, suffering,

yet of unwearied and inexhaustible benevolence; dying on a cross, yet promising to be present with his disciples to the very end of time:—When, I say, we consider this wonderful personage, whom four different historians have represented to us, in histories always varied, more or less, yet always consistent; often so alike as to prove that they were studious to preserve the very words which they had heard; yet often so differing, as to satisfy the reader that the coincidence was not produced by design or combination; their narratives sometimes more contracted, sometimes more full; yet always leading to the same general and most wonderful results. When we thus consider these things, we cannot surely turn aside from the inevitable conclusion of right reason, that such a character exceeded at reach of human imagination to delineate; such a narrative, defied all stretch of human ingenuity to invent. Truth, and truth alone, could have been the prototype of the character; the foundation, substance, and support of every word and action there recorded.

“If this conclusion be not secure from all possibility of error, little cause have we to be proud of that high privilege of reason, which can thus fail us when we most require its aid; and can leave us in uncertainty, where all our highest interests urgently demand that we should see and know the truth.

“Of the perfection of this faculty in himself, it becomes not any man to boast: but they who have exercised it with care, for a considerable series of years, and generally with satisfactory results, may surely be allowed to feel some confidence in its conclusions. Such confidence I confess myself to feel; and should as soon be led to doubt of my existence, as of the veracity of the evangelists, thus made clear to my understanding. But reason operates differently in different minds; and if there should be persons, to whom these arguments do not seem conclusive, may they be led by other means to that which certainly is the truth, however well or ill particular persons may chance to argue for it. We can offer only what we have, with our best hopes that what we offer may be useful. But God can enlighten every man, by the means which he knows to be best; and to him we must commit the result of all our cares and all our labours.” p. 270.

We have but a very few words to add, and they relate to the execution of this treatise; which is marked by precision, by simplicity, and by a desire in the author of writing usefully rather than attractively; in short, by that good taste which we expected in the performance of a gentleman, who had so often proved himself a competent judge of what was right or wrong in the productions of others.

ART. VIII.—*A Treatise on the Construction of Maps ; in which the Principles of the Projection of the Sphere are demonstrated, and their various practical Relations to mathematical Geography deduced and explained ; systematically arranged, and scientifically illustrated from twenty Plates of Diagrams. With an Appendix and copious Notes.* By ALEXANDER JAMIESON, 8vo. pp. 202. Price 9s. Law, &c. London, 1814.

THE utility of geography, and the consequent importance of an early initiation of youth in its rudiments, is admitted by all whose general knowledge enable them to form an accurate judgment on the subject. This science may be properly divided into two distinct parts; the one, depending upon local description, historical narration, or political circumstances, may with propriety be denominated *Narrative* or *Descriptive Geography*; and the other, the basis of which rests upon fixed and invariable principles, is with equal propriety styled *Mathematical Geography*. Descriptive Geography alone, is that branch of the science which is generally introduced into our seminaries; and even this but in part. Local and minute descriptions are too frequently presented to the mind of youth, while the physical phenomena of the globe are entirely overlooked: thus the attention is occupied with details, while the majesty and sublimity of Nature are suffered to escape through the subtilty of our divisions, and the minuteness of our rules. Descriptions of this nature, however, when given in common language, though appropriated to the most familiar ideas, must necessarily be vague; and from this circumstance resulted the invention of Maps, not only to render the respective situations and places sensible to the eye, but also to depict the relative magnitudes and positions they occupy on the surface of the globe. But, that these may possess that accuracy which the art of navigation, the progress of military science, and various other important objects require, something more than mere graphical delineation is necessary: the aid of mathematical and astronomical principles must be called in; and, to render the use of these more familiar in their application to this purpose, constitutes the object of the present work.

The author's design is thus expressed in the preface,

"If, however, the compiler has successfully arranged and condensed the scattered researches of various authors, and united the theory of an-

cient, with the practice of modern discoveries, he has, perhaps, done all that could reasonably be expected."

Our readers must not suppose, from the author's expression, "arranged and condensed the scattered researches of various authors," that he is the *first* who has written a treatise on this subject: we would rather direct their attention to the word "condensed," as not only that which constitutes the most appropriate province of a writer on this subject, but that in which Mr. Jamieson has laboured with laudable zeal and proportionate success. What our author means by "uniting the theory of ancient, with the practice of modern discoveries," we do not comprehend: as the word discovery merely implies either the act of attaining to the knowledge of something which was before unknown, or the thing discovered, it cannot, in any case, admit the application of the word "*theory*." The author thus explains his plan in the preface:

"As a work of this kind must depend upon a great many relations, geographical and mathematical, the first two sections very naturally introduce the student to the third. In this section, the principles of the orthographic, the stereographic, and the globular projections of the sphere, are fully demonstrated; and the last of these is investigated in a manner entirely new, to prove its superiority and admirable fitness in the construction of maps.

"In the fourth section, theory descends to practice; and, as certain combinations are proposed to be effected, the projections are handled in the form of problems: by this means they are reduced to much greater simplicity than the prolixity of pursuing the subject in numerous subdivisions would have allowed.

"MERCATOR'S Projection might have been blended with the former; but it was more analogous to the plan of the work, to assign a separate section to the principles and practical methods of so ingenious an invention.

"The origin and properties of the rhumb-line, with its usefulness in navigation, occupying the sixth section, are treated as concisely as the nature of the subject would admit.

"The meridional, equatorial, and horizontal, constructions of maps, in the seventh section, are singularly beautiful, and highly interesting, the subordinate parts of the problems having been enriched with valuable elucidations.

"The principles of developing a spheric surface on a plane, are investigated in the eighth section; and the application of the development of the conic surface, in the construction of maps, possesses the rare qualities of simplicity and elegance, with a nice approximation to truth.

"The ninth section is of a miscellaneous nature, unfolding numerous projections of particular maps. These constructions are presented in a popular form, and include whatever appeared of essential consequence in modern practice.

"Having treated so fully of the orthographic projection of the sphere, it seemed necessary to shew its extensive application in the construction

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and use of the analemma—an instrument that will solve many of the common astronomical problems—and the tenth section has been allotted to these subjects.

“Without pretending to contribute to the advancement of geographical studies, the Appendix will probably be deemed not the least interesting portion of this volume, since the ingenious resources which it discloses are calculated to afford very pleasing and instructive exercises.

“The Notes and Illustrations with which the work concludes, will be found peculiarly useful, as the various historical and critical remarks which are blended with them, have resulted from numerous sources of information, some of which are difficult of access.” p. iii.

The value of works of this kind must necessarily depend upon the numerous plates by which they are accompanied, and, without which, the greater part of their contents is altogether unintelligible. In the present instance, the diagrams are accurately drawn and neatly engraved, and, consequently, are more valuable not only as illustratives of the author's reasoning, but as copies for the pupil's exercise on a larger scale. They, however, prevent us from making any extract from this part of the work to illustrate the writer's method; we can, therefore, only recommend the work itself to the attentive perusal of such as are desirous of obtaining an acquaintance with the subject of which it treats; but we fear that many of the younger students of geography, from their want of mathematical knowledge, will not be able to derive the full benefit it is calculated to afford to those who have made a greater progress in that science.

The first two sections, which, in the preceding extract, are described as introductory to the third, consist of “Preliminary remarks on the nature of the terrestrial globe, its circles, and their uses, with the different positions of the sphere,”—“Preliminary observations on maps and charts, the natural divisions of the earth, and the objects that diversify the face of a country.” The Appendix, also, contains much useful and practical information on, 1st. “Some methods of drawing large circles and ellipses; 2dly, Directions for colouring maps; 3dly, A catalogue of some of the best maps; and, 4thly, General rules and observations for judging of the accuracy of different maps, when a comparison is to be made between them, and places inserted from one into another.” The part of the Appendix which we think most deficient is the catalogue of maps, especially in such as have been published in foreign countries; and we conceive that, in the event of a second edition, Mr. Jamieson might render the list much more valuable by enlarging on

this topic. The notes he has subjoined to the end of the work, also contain much useful information, with references to the most approved authors who have written on the subjects to which they relate; a practice which Mr. J. has very candidly followed throughout the work. These references are equally creditable to the writer, as acknowledgments of his obligations to the authors he has consulted, and as evidences of the industry with which he has collected the materials for his work. It is calculated to promote a more accurate knowledge of a subject to which too little attention has hitherto been paid in this country; and we therefore sincerely hope it will meet with that encouragement which its merits deserve.

ART. IX.—*A new Introduction to the French Language; being an Abridgment of the Grammar of M. de Lévizac. Comprising an Analysis of the Verbs, with a complete Set of introductory Exercises.* By A. PICQUOT, Author of "Elements of Ancient and Modern Geography." Law and Whittaker, London. 1816.

THE French language forms so indispensable a branch of the present system of education, that some praise is due to those who labour successfully to facilitate the acquisition of it. Among the many French Grammars that have already been published, none has met with more success than that of the late Abbé de Lévizac. But, while we admit its superiority over most of those which have come under our observation, we must say, that we consider it as rather the companion of the proficient, than the manual of the beginner. The compiler of the little work before us, entertaining the same opinion, has undertaken to present the public with an abridgment of Lévizac's Grammar. The task was not difficult. The materials were prepared, and he had only to reduce the whole into a smaller compass; to select the most useful rules, and to illustrate them by appropriate examples and exercises. This has been performed by Mr. P. in such a manner, that we believe his book will prove acceptable to all who wish to rank the French language among their acquirements.

His work, however, is not a mere abridgment of Lévizac. He has exercised his own judgment, in making several

alterations, which, in general, deserve approbation. The exercises have been mostly new-modelled, and contain an additional number of examples applicable to each rule. We also like the plan of placing the most useful rules of syntax under the head of each part of speech, instead of making a separate chapter of syntax. The sentences in the exercises are, in general, such as the learner will more immediately want, in his early attempts to speak the language. We could have wished, however, that the references to the rules had been more direct in some cases; and some people will, perhaps, think them not sufficiently long.

We request the indulgence of our readers to some observations on the system that is now beginning to be generally adopted, of simplifying every branch of education;—a system which has been attacked in a respectable periodical journal, notwithstanding the advantages which it is likely to insure to the rising generation.

If it be true, that literary and scientific pursuits have been stripped of the obscure forms which terrified and perplexed the student, why should not the acquisition of languages, which occupies so large a portion of our time, be made proportionably easy? Why should time, the most fleeting gift of our Creator, be wasted for several years, in acquiring what might be attained in little more than as many months? Youth is, in many cases, the most important part of existence. It is the momentous period which determines the part to be acted in the drama of life. In it the mind is a rich and virgin soil, awaiting the careful hand of the cultivator; and the curiosity natural to children never fails to awaken in them the desire of information. If the whole system of education were directed towards encouraging and gratifying this curiosity, the instruction of children would be stripped of most of the difficulties by which it is accompanied. But this invaluable quality of the mind is often combatted by indolence and inattention—two formidable foes, against which suitable efforts must be directed.

The inattention of children is owing, principally, to the restlessness and levity natural at their age. Full of health and spirits, unencumbered with any of the cares of life, affected by troubles only of a moment's duration, and eager in the pursuit of amusement and pleasure, a child must necessarily be both restless and volatile. The rapid flow of spirits, and the quick succession of ideas, keep him perpetually in motion. His love of play renders every serious

occupation irksome; and his fondness for change is such, that even his recreations must be varied. Hence the great difficulty of fixing his attention, for any considerable time, on subjects which tire, but do not amuse. It is in vain that you reason on the advantages of education, and on the necessity of acquiring information. His reason may be with you; but his spirits and his activity will all be against you, and will prevail over all your arguments. In this case, nothing remains for you, but to take care that whatever you give him to learn be expressed in the simplest manner, and in as few words as possible.

The mind of young people is frequently indolent. But we know that it is capable of being roused to exertion; and, at the same time, that this exertion seldom lasts long. Whatever is long seems tedious; and this alone proves the necessity of suiting our methods of instruction to the impatience of the disposition. The pupil should be allured to study, by the apparent ease with which knowledge may be obtained. He must be assured, that the obstacles he has to encounter are little else than phantoms; not only that what he is desired to learn will be very useful to him as a man, but that it is not above his capacity as a child. And, for this purpose, the books that are put in his hands must be at once clear and precise: clear, that he may understand them with ease; precise, that his attention may not be too much exerted. A rule, worded with clearness and precision, conveys to the mind an idea which is distinct, which can easily be recollected. These truths seem obvious; but if so, how comes it that opposition is made to a simpler method? It is because it is supposed that it would render an indolent child more indolent, and prevent the impressions made on the mind from being deep and durable.

We confess that we are rather at a loss to guess what great misfortune it would be to our children, if they were to accomplish in two or three years what their grandfathers had not been able to do in less than five or six. And if it be possible to do this, shall we be so bigoted to old forms as to denounce as a crime all attempts to simplify the acquisition of knowledge? The jargon of the Aristotelian school was such, that to its extirpation from our colleges the progress of philosophy is in a great measure attributable. But although the scholastic method be generally exploded in the acquisition of science, there is a strong inclination to preserve in our books of instruction in the languages, the obscure formulas

bequeathed to us by less enlightened times, and now held sacred merely from their antiquity. Why should not our children profit by the intellectual lights dispensed to our age? We have an immense advantage over our forefathers, in our superior knowledge of the faculties of the mind, as well as in our more perfect method of analysis. Hence we are better qualified to suit instruction to the differences of capacities, and to conduct gradually from the simplest elements to the most abstruse speculations. The origin and generation of ideas being better known, their progress is more easily traced, from the imperfect notions of the child to the more elevated conceptions of the man. We disapprove of what they call *royal roads* to knowledge,—if they lead only to superficial acquirements. But if by them be meant the plan of reducing rules to the simplest form; of giving explanations in the fewest words; and of adapting every branch of instruction, as much as possible, to the capacity of youth; we would have every instructor and every learner tread in them only.—Let it be remembered, that the preceding observations have been made with a constant reference to *modern languages*.

ART. X.—*O'Donnel: a National Tale.* By LADY MORGAN, (late Miss Owenson,) Author of “*The Wild Irish Girl*,” “*Novice of St. Dominick*,” &c. Colburn. pp. 909.

LA mère en permettra la lecture à sa fille. This we could never say of any of this fair writer's former productions, interesting as they are; but we can say it with perfect confidence of this last and best of her offerings at the shrine of public taste. The moral tact of Miss Edgeworth is added to the rich and glowing colouring of her own vivid pencil; and in truth of local imagery and national character, both these ladies excel all the fictitious Irish historians of the present day. These daughters of the land they celebrate and adorn, display to us not merely the ephemeral whims and follies of *ladies* and *gentlemen*, but the workings of the passions, and the results of the affections, of *men* and *women*. We take up the volume for mere amusement, and find our best sympathies awakened, and our minds informed upon a theme which ought to excite an almost fraternal interest in every English bosom. Other novelists and other bards have

talked and sung to us of Patricks and of Sheelah's, of "green Erin" and "the emerald isle;" some have written what they did not feel, and others what they did not understand: but the names of Edgeworth, Owenson, and Moore, are privileged to say, "Here am I, to speak what I do know."

Great part of the first volume of this novel consists in the exposition of the characters of the piece, which are clearly and distinctly drawn, and shew an intimate acquaintance with that class of society which is commonly termed *high life*. We are not at a loss for the prototype of *Lady Singleton*, who is one of the most prominent characters in the book, and shews us how completely tiresome and disagreeable vanity and a *managing spirit* may make a woman of no mean parts and of extensive information. A *Mr. Dexter*, who is an improvement upon the *Morrice* of Cecilia, and the *Bob Handy* of *Speed the Plough*, affords a finished portraiture of a cringing, insolent, time-serving, low-bred, self-interested being, with a good deal of ingenuity, and that sort of cunning which passes for wisdom among fools, and often attains its end by artifices to which real good sense and talent will not stoop. Some of the characters are drawn in a few lines, and admit of being extracted.

"The Honourable Colonel Percy Moclere was a *young man upon town*, whom every body knew. To give some little distinction to a character which naturally had none, he affected to profess in perfection that subordinate and innocent, but tiresome branch of ridicule, called quizzing; and as some excellence in that art can be worked out of the smallest possible quantity of ideas which can go to the formation of a human mind, there was no insuperable bar to the success of his attempts." Vol. I. p. 41.

In narrating the northern tour of a party of fashionables and *would-be* cognoscenti, Lady Morgan has the opportunity of introducing a very excellent description of the range of basaltic columns near the Cause-way, and of the romantic line of maritime country, from the neighbourhood of Newry to the north of Antrim, passing the Loch of Belfast, with its gay villas and tufted shores, the historic ground of Carrickfergus, and the beautiful port of Larne. "Pure description" does not, however, "hold the place of sense;" but it forms the rich texture whence occasionally stand forth figures of the most lively interest, in whose *grouping* consummate skill is displayed. O'Donnel, the hero, does not make his appearance till the middle of the first volume, when he bursts upon the acquaintance of the reader, under circum-

stances of peculiar interest. It is astonishing how much our interest for a favourite character is heightened by suitable and judicious accessories; it sometimes even depends upon them. *Clementina*, *Corinne*, and *Ida of Athens*, lose half their attraction, and all their dignity, when detached from their localities, and exhibited under the ordinary circumstances of visitors to England. *Thaddeus of Warsaw* stands his ground very well, and flourishes after being transplanted; but expatriation generally proves fatal to the charm of *identity*, which a skilful novelist heightens by every adventitious circumstance.

O'Donnel, like a true knight-errant, and by prescriptive privilege of the hero, is provided with a *squire*, *M. Rory*, who does not give way in point of originality, humour, fidelity, and affection, to the Scipios, Straps, or Humphry Clinkers of former days, and is indeed a very amusing and respectable personage. But Miss O'Halloran is the wonder.—At the beginning of the book she is a wonder; at the end of the second volume, we wonder more than ever; but at the end of the work,—if we wonder less, we admire more.

The *Catholic question* is occasionally touched on with the warm indignant feelings of a native of Ireland, and the enlightened good-sense and justice of a citizen of the world. O'Donnel says, in conversation with Mr. Glentworth (the rational liberal-minded Englishman of the piece),

“ A devotion to hereditary monarchy has always been attributed to the Irish gentry, even by their enemies. To this of old they owe their misfortunes; to this in the present times they may look for the full restitution of their rights. With an inconsiderably few exceptions, the Irish gentlemen, whose misfortunes had driven them into the French service, were faithful and loyal to the king they served, as they would have been, if so permitted, to the natural sovereign of their native realms. The six regiments of Irish brigades were, to a man, true to the cause of royalty; and after fighting well, and suffering much, in the allied armies, the officers repaired to their native land, obtained leave to raise regiments, succeeded in the attempt, and were permitted to enrol themselves in the British army, under their old designation of the *Irish Brigades*. I had followed the course of these brave men, and when sinking under infirm health, from two wounds which had nearly proved fatal, I was ordered to try my native air. Obligated to leave the army in Flanders, where I was serving as a volunteer, I again, on my recovery, joined the new-raised corps of a friend and fellow-soldier; and, too happy to be employed in the service of England against *regicide France*, I accepted a majority in the 20th regiment of Irish brigades, and embarked for St. Domingo. There, in a sanguinary and remorseless war, contending with the climate, famine, and the sword, amidst royalists and republicans, negroes and maroons, I left many a gal-

lant countryman and friend unburied on the burning sands of that pestiferous region; and have returned once more to these solitudes, perhaps, as their last tenant used to say, with 'little else to do than to dig my own grave and die.' "

"This was uttered with a smile; but it was a smile saddened by despondency.

"You surely do not mean to give up the service?" asked Mr. Glentworth.

"The service, I fear," he replied, "means to give me up."

"Have you applied for or been refused your military rank?"

"I have no interest in this country, no kinsman high in the service; and my letters of nobility, which served me abroad, would here be ridiculous."

"Still you ought to have applied."

"I *did* apply, for a majority, a company, a lieutenancy: I did not succeed, and I went no lower. My relation, General O'Donnel, of the Spanish service, has offered me a majority in his own regiment; but having once fought in the cause of England, I will never draw my sword against her. But," he added cheerfully, "though I state facts, I do not complain of grievances. I know not how I have been induced to enter upon this tale of egotism: it is in truth an ungracious subject to me, as it must be tiresome to you." (Vol. II. p. 65.)

How far a woman like the duchess of Belmont—of warm feelings, and an ingenuous spirit—could, under the influence of any motive, or the impression of any circumstances, wrap herself up in such impenetrable mystery as to baffle the devoted and unceasing watchfulness of a lover, and the practised scrutiny of a man of the world; and how the power of profound dissimulation, and the talent to dazzle and amaze by assumed levity and caprice, can be consistent with the charm in that sex to which tenderness, simplicity, and even a degree of helplessness, lend so much attraction, we venture not to pronounce. The self-contrasting duchess had lived in Italy, and the Italians say, "*Chi non sa fingere, non sa vivere.*" May such never be the *lesson of life* in this still-favoured country! The Romans, from the time of Lucius Junius Brutus to this day, have been all dissemblers by boast and by profession; and the science of deceit has been matter of competition among them. Where all attempt to deceive, few can be duped; but our plain insular perceptions will seldom be able to trace the *dentro commoto* beneath the *cheta fuor*.

ART. XI.—*The Life of James II. collected out of Memoirs writ of his own Hand.* By the Rev. J. S. CLARKE, LL. B., &c. &c.

(Continued from No. XII. page 422.)

ON the events which transpired between the death of Charles I. and the restoration of his son, these memoirs furnish us with many curious details: but the superior interest of the succeeding period compels us to bestow upon them less notice than they deserve. During his exile from his native country, the Duke of York was actively employed, at first in the French, and afterwards in the Spanish army; having for his instructors in the art of war no less persons than Turenne and Condé. His accurate account of their movements, and the observations with which that account is accompanied, evince that he both gained great military skill, and exhibited undaunted bravery, during the seven campaigns in which he served under their orders. But whilst he was thus engaged in the field, secret intrigues were carrying on against him in his brother's little, but divided court, to which he was directed to repair on his quitting the French, for the Spanish service; which he did only at the express command of the king, whose orders he never allowed himself to dispute. Yet when, by the influence of his enemies over the mind of his brother, he was compelled to dismiss Sir John Berkley from his service, he secretly withdrew himself from Bruges, where the king then was, and proceeded to rejoin his faithful servant, who was waiting his arrival at Flushing, in order to accompany him to France, whither he purposed to return. An opportunity offered of his doing this by sea, of which, however, he did not avail himself, for a reason, not a little curious, as it proves that

“The right of search, which foreigners have thought fit to challenge as an innovation exercised in an unprecedented manner by British men-of-war, was practised in 1657, as an old acknowledged privilege, without being the subject of either resistance or remonstrance.” (Preface, p. xxv. xxvi.)

For some considerable time, previously to the death of Cromwell, the king's affairs in England were entrusted to the management of a council of six, called the select knot, in concert with whom, a design for a general rising was laid,

which, as we have been informed by historians, was defeated by the treachery of Sir Richard Willis, one of their number, a man who had long been in communication with Cromwell, and who continued his connection with the parliament, on condition of betraying the designs of the royalists, without giving up any more of the conspirators than he thought fit. In consequence of this agreement, he denounced none but the new converts from the Presbyterian party, and spared the old Cavaliers, the steady adherents of the royal cause in every extremity. "A lively proof," says Hume, (vol. viii. p. 316,) "how impossible it is, even for the most corrupted minds, to divest themselves of all regard to morality and social duty." But a passage in the memoirs gives rise to a very different train of reflections; and sufficiently proves that it was neither his conscience, nor his duty, but the mere influence of personal connection, or perhaps of some baser motive, that restrained the treachery of Willis.

On the change in the prospect of the king's affairs, which the death of Cromwell, the deposition of his son, and the dissensions between the parliament and the army effected, the good understanding which had so long subsisted between the Duke and the principal officers of the French army proved highly advantageous to the royal cause. Turenne, with whom he had lived in habits of great intimacy through four campaigns, proffered not only to lend him his own regiment and the Scots gens-d'armes, but to furnish him with spare arms, ammunition, stores, and transports, for a descent on England; adding, moreover, the liberal offer of pawning his own plate, to provide him with a sum of money sufficient for his enterprise. This noble offer, as the memoir justly characterises it, was, as we may suppose, readily accepted; but the intended landing was laid aside, on intelligence being received of the miscarriage of Sir George Booth's rising in Cheshire, which was the only one carried into execution; nor would even that have taken place, had Willis been fully aware of his intention. On being made acquainted with this failure, the Marshal would not allow his friend to run the unnecessary risk, from an apprehension that his brother might be already landed in the West of England; but he generously lent him a sum of money to enable him to return to Brussels. The conduct of Turenne, in the whole of this affair, is the more worthy of admiration, as it was evidently the spontaneous dictate of his heart; for it was wholly uncountenanced by the court of France, of whose indisposition,

at that period, to support the cause of the exiled monarch against his rebellious subjects, we are furnished by the memoirs with a striking proof.

It has hitherto been generally supposed that the treaty for the marriage of Charles with the Princess Catharine of Portugal, was undertaken without the knowledge of any of his ministers. It is true that Ablancourt reports, that this alliance was chiefly promoted by the Chancellor Clarendon. "But," remarks Hume, (Vol. ix. p. 41,) on this information, "the secret transactions of the court of England could not be supposed to be much known to a French resident at Lisbon: and whatever opposition the chancellor might make, he would certainly endeavour to conceal it from the queen and all her family." But no such objection could ever apply to the Duke of York, the son-in-law of Clarendon: yet he confirms this account as expressly as words can do it, when by remarking that, "one would have thought my Lord Chancellor's fortune and greatness was so firmly established, as never to be moved by bringing a queen into England of his own choosing." (Vol. i. p. 393, 4.) This testimony is at once sufficient to counterbalance the negative assertion of Clarendon, that he "never either opposed or promoted the Portuguese match;" and to shew that, though Hume certainly saw the memoirs of King James, yet he did not derive from them all the advantage which he would have done, had he been sooner aware of their existence.

Of the great sea-fight between the English fleet, under the orders of the Duke of York, and the Dutch, under Opdam, we have a very detailed account, in which the charge preferred against the Duke, of having prevented the defeat of the enemy from being so complete as it might have been, is refuted, by his asserting that the orders to slacken sail, given by Brounker as from the Duke, were never issued by his authority. But, as Hume has already published the substance of this relation, in one of the notes to his history, we shall content ourselves with avowing our full concurrence in the judicious observation with which he closes his narrative of the engagement. "It is not likely," says he, (Vol. ix. p. 50,) "that, in a pursuit where even persons of an inferior station, and the most cowardly disposition, acquire courage, a commander should feel his spirits to flag, and should turn from the back of an enemy, whose face he had not been afraid to encounter." And if the Duke exhibited great bravery during the action, as on all hands it is admitted

he did, he afterwards displayed as much sound judgment, in opposing with all his might the miserable policy of his brother and his ministers, in relaxing their preparations, and even laying up all the large ships, in order that they might divert the supply just granted for carrying on the war, to the payment of the king's debts. Had these remonstrances been attended to, we should have been saved the greatest disgrace to which the English navy was ever subjected, when De Ruyter, after having proudly swept the sea, sailed in triumph up the Medway; threatened the capital itself; and kept the whole kingdom in a state of alarm.

The ruinous counsels of the cabal ministry have been already exposed by our historians. Buckingham and Arlington (a catholic) seem to have been the most determined among them; to destroy the influence of the Duke with his brother; and when they had failed in producing this effect, by pointing out the danger which might result from his connection with the exiled minister, his father-in-law, they hit upon the expedient of finding a new wife for Charles, who certainly never was very partial to his queen—from whom they sought to get him divorced, on the ground of her sterility—whilst the Earl of Bristol was secretly sent to the Court of Parma to find a substitute amongst the duke's daughters. The story of Lord Roos's divorce bill is well known: but though the king did all that lay in his power to get that bill through the Lords, when he understood the construction that was put upon his conduct, we learn from the memoirs, that

“He took an occasion to declare, that, had he a conscience which would permit him to be divorced, it would not stick at taking a quicker and surer way (not unknown in history) of marrying again without giving the parliament any trouble about it.” (Vol. I. p. 439.)

One of the principal errors which this valuable work enables us to correct, is that of the period at which the Duke of York was converted to the Catholic faith. The groundwork of this departure from the established religion of his country, has generally been supposed to have been laid during the earlier years of his residence in France. But this is so far from having been the case, that, in the answer he gave to some of his friends, who endeavoured to persuade him to return to the church which he had abandoned, he expressly says, that

“On the contrary, he (*had been*) thoroughly instructed in the tenets of the Church of England, by Dr. Stuard, and so zealous therein, as to be fully as instrumental as any one to have the Duke of Gloucester brought away from the queen his mother, for fear of his being influenced by her in that point.” (Vol. I. p. 630.)

It was in Flanders that his faith began to waver; and, on his return to England, he tells us that his doubts of being in the right way were confirmed by attentively perusing two Protestant works, "Heylen's History of the Reformation," and, what is still more singular, the preface to "Hooker's Ecclesiastical Polity!" But it was not until the year 1669 that he first held a conversation with Symons, the Jesuit, on the subject of his conversion to the Catholic faith, which he was desirous to effect by means of a dispensation from the Pope "for outwardly appearing a Protestant, at least till he "could own himself publicly to be a Catholic, with more "security to his own person and advantage to them." (Vol. i. p. 441.) This indulgence, however, he learnt from the holy father, and afterwards by letter from the sovereign pontiff himself, it was beyond the power of the Pope to grant; and his quitting the communion of the church of England became, therefore, a *sine qua non* of his reconciliation to that of Rome.

An interesting passage, at page 441 of the first volume, proves incontestibly that Charles expressed great anxiety publicly to profess the Catholic religion, for the ease of his conscience. There is, nevertheless, great reason to doubt whether his zeal in this cause was half so strong as his hypocrisy. At the earlier period of his life, he certainly entertained very different views; for, in Thurloe's State-Papers, (vol. i. p. 661.) we have a letter addressed to his brother James, entreating him not to be persuaded by the Queen to change his religion, or to go to the Jesuits' college, "since," says he, "if you hearken to her, or any body else, in that "matter, you must never thinke to see England or me againe; "and whatsoever mischiefe shall fall on me, or my affairs, "from this time, I must lay all upon you, as being the only "cause of it."

The chief object of this unprincipled monarch in afterwards making an avowal of his zeal for the Catholic faith, seems to have been to extract money, first from the court of France, and afterwards from that of Spain; though there is no doubt but that he would have been well pleased to see it produce the effects he led those courts to hope for; not, however, from any real concern for the Catholic religion, on its own account, (for he would, in all probability, have concluded the same bargain with a Turk, or a Jew, if he could have done it upon the same terms;) but because he was aware that the genius of that religion was highly favourable

to his own predisposition to an arbitrary government. To further, therefore, his views in concluding this treaty, which, whatever may have been their origin, certainly had the establishment of such a power for their end, care was taken to put the principal fortresses into the hands of men in whom the King could confide. "Such," to use the language of the *Memoirs*, "as would serve the crown, without grumbling or "asking questions." But a still more Machiavelian policy was resorted to.

"The rigorous church of England men were let loose and encouraged under hand, to prosecute, according to the law, the nonconformists, to the end that these might be more sensible of the ease they should have when the Catholics prevail'd." (Vol. I. pp. 443-4.)

On the Popish plot, no additional light is thrown by this publication. It tends, however, to confirm the generally received opinion, that the miscreants who pretended to discover it, would never have proceeded half the length they did, had not the Lord Treasurer, Danby, been glad to avail himself of its assistance, to divert the storm which threatened to burst upon his own head.

The notice taken of the Rye-House plot, is comparatively slight. Monmouth, we are told, on being introduced to the King, to implore his forgiveness, confirmed the evidence of Lord Howard and the other witnesses in every essential particular, excepting that he solemnly declared his ignorance of the design to kill the King: and the fair inference from this declaration is, that his colleagues in the council of six were equally ignorant of it. No one, however, was present at this confession but the king and his brother; and though Monmouth was required to give a written acknowledgment of his guilt, he was expressly assured that he should not be called upon, in any shape, to give evidence against his accomplices. The affection of an indulgent parent was even strong enough to return this letter to its author, at his earnest solicitation; and it is probable that he was the more easily persuaded to do this, from the fears he might entertain of the use his brother would hereafter make of it, to the ruin of a son, too like Absalom in his character and conduct, not to create an apprehension that he might afterwards meet with Absalom's fate.

The account of the King's death differs little in substance from those we already have; for James was too sincere a Catholic not to glory in what he had done, in procuring for his brother, in the last moments of a life of profligacy, all

the assistance he could derive from that faith to which he had been accustomed to look for consolation. In one point, however, it differs from the accounts given by many of our historians, who assert that, in his last moments, Charles refused to see his queen, whilst he was particularly attentive to his favourite mistress, the Duchess of Portsmouth; as his brother tells us, (for here his very words seem to be carefully followed,) that

“He spoke most tenderly to the queen too, and, in fine, left nothing unsaid, or undone, that so small a time would allow of, either to reconcile himself to God, or to make satisfaction to those he had injured upon earth, disposing himself to dy with the piete and unconcernedness becomeing a Christian, and resolution becomeing a King.” (Vol. I. p. 749.)

The short character given of this witty, but unprincipled monarch, is marked by that fraternal affection, which has seldom had stronger hold on the mind of any one than on that of James the Second. The irregularities of his life are touched with a very gentle hand; indeed they are merely mentioned as “some disorders and infirmities which sully’d those shining natural partes, which were otherwise the admiration of his neibors, as well as the delight and security of his subjects.” One reason for such a palliation may have been, that, at this period, and indeed till some time after, James himself, notwithstanding the strictness of his religious professions, was guilty of similar infractions of his moral and social duties.

The principal fault with which Charles is charged by his biographer, is that over-leniency, that love of ease, and want of determination, which enfeebled all his resolutions and “perplexed his measures, till, awaked by the daily admonitions of his brother, he shook off his fetters at last, and made the royal power appear in its natural vigour and lustre again, in which it continued till his death.” (Vol. i. p. 750.)

To preserve it, at the least, in that vigour, was the intention of James when he ascended the throne; and, from his former declarations and subsequent conduct, there is every reason to suppose that, from the first, he proposed to avail himself of every opportunity of extending it. But the first speech he delivered to the council manifested no such intention; for whilst he candidly told them that he would never “depart from the just rights and prerogatives of the crown,” he assured them that he would make it his endeavour “to preserve the government, in church and state, as it is by

“law established, and take care to defend and support the church of England.” (Vol. ii. p. 3.) Of the introduction of the latter expression into the speech, a very curious explanation is given. The declaration of the king, whatever may have been the form of words in which it was conveyed, was, in substance, such as to give great satisfaction to the council; and many of the members requested that they might take copies of it. But the king assuring them that he had spoken “from the abundance of his heart, without much premeditation, and that he had it not in writing at all,” Mr. Finch said, that the words had made so deep an impression upon his mind, that, with his majesty’s permission, he would write them down.

“He went to the clark’s seat, and did it accordingly; which being shewn to the king, he approved of it, and it was immediately published, to the unspeakable satisfaction of the nation. No one can wonder that M. Finch should word the speech as strong as he could in favour of the established religion, nor that the king, in such a hurry, should pass it over without reflection; for tho’ his majesty intended to promise both security to their religion and protection to their persons, he was afterwards convinced it had been better express’d by assuring them, he never would endeavour to alter the established religion, rather than that he would endeavour to preserve it, and that he would rather support and defend the professors of it, rather than the religion itself; they could not expect he should make a conscience of supporting what in his conscience he thought erroneous; his engaging not to molest the professors of it, nor to deprive them or their successors of any spiritual dignity, revenue, or employment, but to suffer the ecclesiastical affairs to go on in the track they were in, was all they could wish or desire from a prince of a different persuasion; but having once approved that way of expressing it which Mr. Finch had made choice of, he thought it necessary not to vary from it in the declarations or speeches he made afterwards, not doubting but the world would understand it in the meaning he intended, and which alone was agreeable to the circumstances he was in.” (Vol. II. p. 4.)

The nation, however, took it in a very different sense; and too many of the king’s subsequent actions were of a complexion to warrant their accusing him with having openly departed from his word. In the very face of the construction which they put upon it, he went to mass, not only publicly, but in state, though his doing so immediately after he had made it, is a confirmation of the sense in which he intended it to be taken.

The narrative of Monmouth’s rebellion is such as to require little or no comment. In its facts it is accurate, but in its reflections on the character of the unfortunate victim of that ill-concerted adventure, it is far from candid. It affords, however, an additional proof of the accuracy of Macpher-

son's extracts, in the anecdote of Sunderland's implication in the conspiracy, which that writer faithfully abridged, but on which Mr. Fox's system did not permit him to rely. But in another point, it is evidently erroneous; for a note, for which we are indebted to the accuracy of Mr. Walter Scott, informs us, on the authority of an account of their interview, still extant amongst the MSS. of the Buccleugh family, that Monmouth did not refuse to see his wife previous to his execution, as it is here asserted he did, but that he met her "with decency, but without tokens of affection." (Vol. ii. p. 38.)

It is admitted that the popularity which the king had hitherto enjoyed began to abate in England, soon after the execution of this popular, but unfortunate, nobleman; and that the executions which succeeded his defeat "laid the first foundation of those discontents which cost him so dear afterwards." (Vol. ii. p. 62.) But then we are told, that this was, in a great measure, owing "to the mismanagement of such as were employed in them." It is in vain, however, that the writer of the memoirs seeks to throw all the odium of this sanguinary vengeance upon the agents who were entrusted with its execution, whilst he is compelled to record that Feversham, who, after the battle, hung up twenty men, without giving them even the form of a trial, received the garter as a reward for his services; whilst Jefferies was raised to the peerage, and soon afterwards to the chancellorship, as the meed of his legal atrocities. The well-known case of the venerable Lady Lisle is selected from the other instances of his brutal severity, to contrast it with the milder conduct of the king; but we are not reminded that, in this very case, the most powerful applications were made to the royal clemency, and that mercy was denied by the king himself, on the ground that he had given Jefferies a promise not to pardon her: "An excuse," says Hume, "which could only serve to aggravate the blame against himself." These are facts which speak for themselves, and no sophistry can explain them away. Kirke is still more severely censured for his "bloody disposition;" but the excuse that the king was ignorant of his "inhuman barbarity," and therefore "gave him no marks of resentment," will hardly be admitted *now*, as his sorrow for the execution of Cornish, who was hurried to his trial, and condemned on false testimony, could not palliate it *then*.

We are now arrived at a part of the memoirs from which

we confess that we experienced some considerable disappointment. We allude to the prorogation of the first and last parliament which James ever assembled. Here we had hoped to have found the reasons which induced that monarch to resort to one of the most extraordinary measures of his reign. The Commons had been effectually intimidated by the answer he returned to their remonstrance against the employment of Papists, without complying with the provisions of the Test Act; and though the Lords, after having voted a loyal address in answer to his unconstitutional speech, had resolved to take that speech into further consideration, there is little reason to suppose that their opposition to the dispensing power he had assumed, would have been more determined than that of the lower house. We have, therefore, ever been at a loss to discover any reason for this open rupture with the parliament, unless it be that the king had previously determined to embrace the first opportunity that offered of quarrelling with their proceedings, that he might govern the kingdom without their assistance. All that the memoirs say upon the subject is, that the king, "being dissatisfied with their proceedings in the main," signified his pleasure, that, "for many weighty reasons," they should be prorogued. (Vol. II. p. 57.)

From this period the king's affairs went rapidly to ruin, as he proceeded from one violation of the constitution to another. The blame of these measures, (except the maintenance of a standing army, and the employment of Catholics in the public service, which was the origin of the whole,) James here throws upon his advisers, and more particularly upon Sunderland, whom he represents as having been at once a pensioner of the Prince of Orange, and the King of France. It is with him too, we are told, that the secret council originated, which had for the object of its deliberation the advancement of the Catholic religion, which he "at first pretended to be much inclined to, and at the last professed." (Vol. II. p. 74.) Of the probity of this minister, we never had any very high opinion. Like too many of the political leaders of the times in which he lived, his principles were of such a convenient kind, that they could always be moulded to his interest; and when he saw the king determined to adopt those measures which would inevitably issue in his ruin, there is no doubt but that he did all that lay in his power to urge him on in his mad career, and at the same time to secure himself from suffering by his downfall. But,

on the other hand, James was a man too much in the habit of thinking for himself, and too mindful for former injuries, to allow himself to be led into any measure which he did not approve, by the artifice of a man, who, to answer his own private ends, had formerly voted for his exclusion. If, therefore, he was induced to go beyond his first intentions, it was not by the treachery of Sunderland, but by the imprudent zeal of his priests and confessor, to whose advice he unfortunately listened, rather than to that of the more moderate Catholics, who watched their proceedings with increasing apprehension. But, if we may place full dependence on this extenuating narrative, the confessor was the mere tool of the minister, who was the person principally concerned in sending Lord Castlemaine on that pompous but unsuccessful embassy to Rome, which had for one of its objects the obtaining a cardinal's hat for Father Petre, then recently made a privy-counsellor, contrary to the advice of the queen, who pointed out the scandal it would give alike to the Protestants, and the more considerate of the Catholics; notwithstanding which, say the memoirs, "the king was so bewitched (to use his majesty's own words) by my Lord Sunderland and Father Petre, as to let himself be prevailed upon to do so undiscreeet a thing." (Vol. II. p. 77.) This design, and others equally absurd, miscarried, as it is well known, from the jealousy entertained by the Pope of the king's connection with France, on which these memoirs are far from being as communicative as they might have been. Indeed, as it respects the negotiations with Barillon, for enabling the king to do without a parliament, or, at least, from time to time to defer its meeting, they are most unaccountably silent.

On the subject of the dispensing power assumed by the king, as it was brought to issue in the case of Sir Edward Hales, we have many of the authorities given to the world in his own vindication, by Sir Edward Herbert, the chief justice, transcribed into this work. And from an attentive perusal of these, and many others adduced at the time, and of which our old law-books are full, there can be no doubt but that the decision of the judges—great as is the obloquy it has since brought upon their memory—was founded on the law of the land, as it then stood.

The arbitrary proceedings of the lord-deputy Tyrconnel, whom a Catholic peer, one of the secret council, characterized as "fool and madman enough to ruin ten kingdoms," are

spoken of with high commendation. When he had seized into his hands the Irish charters, as those of England had already been seized into the hands of his master, we find the writer of these memoirs expressing considerable surprise, that the members of the corporations thus disfranchized were so absurdly prejudiced against the king, as to suspect that, by such a procedure, he could possibly intend them any injury. In the same singular strain of reasoning, the dismissal of the Duke of Somerset from his office of one of the lords of the bed-chamber, for refusing to introduce the Pope's nuncio to the royal presence, is treated as the least the king could do to punish his disobedience, though he truly alleged in excuse for his conduct, that, by the existing laws of the realm, he should by so doing subject himself to a prosecution for high treason, in holding communion with the see of Rome. In reply to this we learn from Burnet, that James asked him if he did not know that he was above the law: and, in truth, on this, as on many other occasions, he fully evinced his persuasion of the *divine* authority of kings,—the rock upon which all the Stuarts split.

The illegal proceedings against the fellows of Magdalen College are vindicated on the old plea of the king's dispensing power: but to this the law will give no colour; for it never was supposed that that power extended further than the remission of the penalties of a penal statute, and by no means to the deprivation of any right, either of individuals or bodies corporate.

On the acquittal of the bishops, we are told that the king repented of having proceeded against them in the manner he had done, and began "to see a little through the veil, which those people who were leading him to the precipice still held before his eyes." (Vol. II. p. 165.) But if he really did see his error, he saw it too late. The people had in too many instances witnessed his determination to carry his plans for subverting the constitution "*per fas aut nefas*;" and the very soldiers, on whom he had so firmly relied, began to waver in their allegiance. All parties were now looking to the Prince of Orange for deliverance from the burthens under which they were groaning; and, though it would seem from these memoirs, that, at a very early period of his reign, nay even during the reign of his brother, James entertained strong, and perhaps not very ill-grounded suspicions of the readiness of his son-in-law to avail himself of any opportunity that might present itself to open his way to the throne

of England, yet he was so infatuated as to pay little or no attention to the intelligence he received from all quarters of his preparations, and consequently to decline the offers of assistance made to him by the King of France. In refusing the latter, he is said to have been influenced by the treacherous, but plausible, counsels of Sunderland; who, as we learn from the correspondence published by Dalrymple and Macpherson, had long since been in the interest of his rival. And if *he* acted the part of a Judas, as he is expressly charged with having done, Lord Churchill (afterwards the celebrated Duke of Marlborough) as faithfully discharged the duties which Hushai was sent to perform for Absalom, by giving the king advice, which only tended to make him more unpopular, as that of Sunderland rendered him less able to meet the blow to which his unpopularity had exposed him. Speaking of the desertion of this nobleman, who had been raised from "the rank of a page, and owed his whole fortune to the king's favours," Hume truly observes, "This conduct was a signal sacrifice to public virtue of every duty in private life, and required, ever after, the most upright, disinterested, and public-spirited behaviour to render it justifiable." But we know not what could justify duplicity like that with which these memoirs make us acquainted. They inform us, that when, after the desertion of Lord Cornbury, James addressed his officers, and gave them permission, if they felt inclined, to surrender their commissions, and go where they pleased,—Churchill, and the Duke of Grafton, whom he carried over with him, were the first to declare that they would serve him to the last drop of their blood, "and the first," continues our author, "who (to their eternal infamy) broke it afterwards." (Vol. II. p. 219.)—The cause of this unfortunate monarch was now desperate; for he was deserted even by his own family. When Prince George of Denmark went over to his brother-in-law, his departure drew from the king some sarcastic observations, which had about them more of his brother's wit than of his own serious turn of reflection.

"The king," says his biographer, "was hugely surprised when they told him the prince was gone, however could not forbear saying, That he was more troubled at the unnaturalness of the action than the want of his service, for that the loss of a good trooper had been of greater consequence." (Vol. II. p. 225.)

"Prince George of Denmark," we are informed, in a note on this passage,

“Had been accustomed upon every fresh instance of desertion from James II. to exclaim, *Est il possible!* When the forsaken monarch at length missed Prince George himself, he said to one of his attendants, “So *Est il possible* is gone too.”

The subsequent departure of the Princess Anne to join her husband, and the enemies of her father, was made use of, we are told, to inflame and enrage the people; her attendants publicly demanding of the queen's servants what they had done with her, and exclaiming that the Papists had murdered her;—a report well calculated to awaken more than the usual rage against this unpopular sect, from the princess being then far advanced in pregnancy. When his own daughter forsook him, it could not be expected that his nobles would be faithful to a king, whom, from the circumstances in which his own misconduct had placed them, they might be warranted in abandoning, though they could find no excuse for betraying. Yet this seems to have been done in a point which very nearly affected him, by one in whom he had reposed much confidence. Lord Dartmouth being directed to convey the Prince of Wales to France, in reply to the urgent letter of the king, in which he says, “I must endeavour to preserve *him*, whatever becomes of me,”* pretended that he could not obey this order, without being guilty of high treason by the existing laws; and when the king, upon this refusal, directed him to send the prince to London, it appears that, by some means or other, the Prince of Orange had intelligence of his route, and sent a troop of horse to lie in ambush in a wood, through which he was to pass, but which he avoided, by his conductors leading him another way. The great anxiety which the king thus displayed for the preservation of his infant son, is of itself a sufficient refutation of the ridiculous suspicions which the party-spirit of the times attached to his birth. The curious reader will find abundant evidence of the legitimacy of that event, in the detailed account of the examination of the queen-dowager, and the other noble persons who were present at the queen's delivery, with which this interesting work has furnished us; though, at the present day, it needs no further confirmation than the absurdity of the grounds on which it was questioned will readily afford. Throughout the business, the conduct of the Princess Anne, who, according to

* Dalrymple's Memoirs, Vol. II. p. 326.

the Memoirs, was well aware of the queen's pregnancy, seems open to some animadversion.

On the motives which first induced the deserted monarch to quit his kingdom, this work is perfectly silent. It proves, however, that, in the depth of his adversity, his wife continued to manifest the fondest affection for his person, and to take the deepest interest in his fate. Though she consented to send away her infant son, she positively refused to leave England herself, until she was assured that it was her husband's intention to follow her, and that her going before would facilitate his escape. When she arrived in France, she was received with all imaginable respect. The roads being bad, and the ground covered with snow, a straight road was cut across the country to St. Germain, within a league of which place (already prepared for her residence) she was met by the king of France, who

"As soon as he came up to the Prince of Wales, taking him in his arms, he made him a short speech, wherein he promis'd him both protection and secour, and then going on to the queen, he left nothing unsaid which might mollify her present sufferings, and encourage the hopes of a speedy redress." (Vol. II. p. 248.)

But before she left Boulogne, on the route thus prepared for her, she heard of her husband's having been seized at Feversham, in his way to rejoin her, and, we are told,

"She immediately resolved to send the Prince forward, and return herself into England; she considered neither the rage of the people, nor the hazards of the journey, her own safety weighed little with her, in comparison of the anxiety she was in for that of the king's." (Vol. II. p. 247.)

Whilst we highly disapprove of the arbitrary notions of government which this unfortunate princess encouraged her husband to entertain, it must be gratifying to every generous mind to meet with such frequent instances as these memoirs afford, of her having discharged all the relative duties of life with fidelity and affection.

The particulars of the king's seizure at Feversham; of his return to London; and of his treatment there, and during his continuance in England, are detailed with great minuteness, though they do not present us with any important information, in addition to that which the various state-papers published within the last fifty years have already communicated. On his arrival in London, the king,

"Finding himself so joyfully welcomed to town, sent to Sir Thomas Lewis, and Sir Thomas Stamps, two eminent aldermen, proffering to remain in

their hands till he had given full satisfaction to his people in all things relating to religion, libertie, &c. provided they would undertake to secure his person; he could not (he thought) give them greater proof of a sincere proceeding than this, by making the people in a manner masters of their own terms, by being so of him; but Sir Robert Clayton so influenced the common council, that this security was deny'd." (Vol. II. p. 271.)

He had previously made the same offer to the bishops, "but had the same answer, that they could not promise him "security." (Vol. II. p. 272.) It has been supposed by Dalrymple, and expressly asserted by Reresby, that James was induced to make his second escape by the artifice of Halifax, who, on being sent with the Lords Shrewsbury and Delamere, to desire the king to withdraw to Ham, (afterwards, at his own request, changed to Rochester, evidently with an intention of favouring his escape,) assured him it was the design of the prince's party to seize and imprison him. These memoirs, however, give us no such intimation, and merely inform us, that the king, after having been earnestly entreated by the bishops, and several other persons, not to leave the kingdom, finally resolved to act contrary to their advice, by that of Lord Middleton, who was unwilling he should go, yet thought it not safe for him to stay; and it is evident that the king himself, though anxious to embarrass the proceedings of his opponents by his presence, did not think his life safe in their hands. We close our account of one of the most singular events which the page of history has recorded, of a king having been suffered to escape without injury from the hands of a prince, who had invaded his kingdom at the solicitation of a great proportion of his nobles and leading men, by transcribing the following account of his accommodations on board the fishing-smack, in which he took his flight.

"In this small voyage by sea, the king underwent those hardships which are never-failing attendants of such hasty and hidden expeditions, if in so calamitous a situation of his affairs, any thing but the loss of his three kingdoms could be reckon'd a suffering; for, besides the danger of crossing the seas in so small a vessel, and in the depth of winter, he was pent up all that while in a small cabin, where was just room for him and the Duke of Berwick to sit, in continual apprehensions of being attacked and seized again by his rebellious subjects; however, it was some cause of mirth to him, when growing very hungry and dry, Captain Travianian went to fry his Majesty some bacon, but by misfortune the frying-pan having a hole in it, he was forced to stop it with a pitched rag, and to tie an old furr'd can about with a cord, to make it hold the drink they put in it; however the king never eat or drank more heartily in his life." (Vol. II. pp. 277, 8.)

What a striking illustration is here afforded us of the mutability of earthly grandeur! We could have wished to follow these memoirs beyond the period of James's abdication, to that of his exile, and his death; and to have pointed out to the reader's notice such passages as seem worthy of his more peculiar attention. But we can only glance at the principal of these. His struggle in Ireland to regain the crown which he had lost, is detailed with minuteness, and apparently with faithfulness; but still it offers no adequate apology for his precipitate flight after the battle of the Boyne, in which he showed no cowardice; a vice certainly foreign to his character. It joins, however, in the general condemnation of King William's negligence, in not following up the advantages which the unaccountable panic into which his enemies were thrown, would have rendered more than usually great. That this panic infected all his officers and advisers, as well as the king himself, is the substance of the information communicated by these memoirs, the compiler of which does not shrink either from censuring its existence or deploring its consequences. The great anxiety of the queen for the personal safety of her husband is suggested to have been one motive for Tyrconnel's joining in the advice so generally given to the king, to make the best of his way to France, as, with all a woman's fondness, she had particularly charged him to be watchful how his master exposed himself to danger. The account given by Dalrymple of the French king having himself written to James, requesting him to hasten his retreat, in order that he might be landed in England with 30,000 men, would have offered the best apology for his pusillanimous flights, had this letter reached him before that flight was begun.

It was their discovery of the Whig intrigues with the court of St. Germain, soon after the revolution, that exposed the memoirs of Dalrymple to the virulent attacks with which that party has vainly assailed them. Of these intrigues the memoirs before us furnish additional evidence, and prove the baseness of Godolphin, Halifax, Churchill, Dartmouth, and Admiral Russel; all of whom, whilst confidently employed by William, were negotiating for pardon and place with James. To the character of the Duke of Marlborough, the odium of such baseness attaches itself with peculiar force. Most of these intrigues are more fully developed in the valuable collections of Dalrymple and Macpherson, because these memoirs were compiled too near the

times to which they relate, to have rendered it prudent to record every instance of treachery. This will account for the chasms originally left by the compiler, but afterwards filled up by the Pretender, as well as for those which are still in the MS. We are happy to find, from his frequent reference to the last of these authors, as well as from his express declaration, that the learned editor of these memoirs is of opinion that Carte and Macpherson did really see the original notes of James II. from which this work was compiled, and that the extracts they made from them were faithful abridgments, although Mr. Fox has thought proper, with so much confidence, to deny the fact, on information, at the best, but traditionary.

The death of Queen Mary seemed to open a new prospect for the restoration of her father, as it tended to detach from her husband's interest, those who had originally opposed his claims, otherwise than as the husband of the late king's daughter. William himself had been so sensible of this, that he was willing to secure the possession of the crown for his own life, by sacrificing the interests of his sister-in-law, the Princess Anne, who liberally consented to waive her own superior claim to succeed to the crown on her sister's death, on his positive refusal to continue in England as a subject of his wife, or to resign upon her demise the reins of government which he had once held. He accordingly engaged with the French king to add a secret article to the treaty of Ryswic, stipulating that the Prince of Wales should succeed to the crown on his death. Dalrymple, on the authority of King James's memoirs, says,* "on condition that he should be educated a protestant in England, though certainly the language of the memoirs themselves would lead to a very different conclusion.

"That mercenary prince, it seems, had no great regard to the pretended ends of his coming, nor to the acts of parliament which excluded the Prince of Wales and all of that persuasion from the succession: he had, under the notion of preserving the church of England, usurped the kingdom, so now (that the work was done) those pangs of conscience were vanished, he was very easy on that head, and ready to leave that church to providence for the future, not caring under whose government it fell afterwards, so he was but secure of the throne for his life." (Vol. II. p. 574—5.

* Memoirs, Vol. III. p. 87.

It was about the same time that the Princess Anne wrote to obtain her father's permission to accept the crown on king William's death, agreeably to the act of settlement, professing "a readiness to make restitution when opportunities should serve," and representing that her refusal of it "would only put his majesty the further from the hopes of recovering his rights." (Vol. II. p. 560.) But James alike refused the request of his daughter and the offer of his son-in-law, as he never would give any sanction, direct or indirect, to the alleged lawfulness of his own dethronement. In the latter instance his positive denial seems not to have met the approbation of his son, under whose direction this part of the memoirs, at least, was compiled. But a little while before, and from the same motives, he had declined accepting the crown of Poland, to which some of the diets had already named him, and to which many of his friends in the court of France advised him to direct his attention.

We are now arrived nearly at the close of this unfortunate prince's life. It is impossible to read the memorials of his latter years, without feeling some degree of respect for the christian resignation—the sincere repentance—and fervent piety, which he then exhibited; though it must be mingled with regret that these admirable dispositions should only have led him to seek for consolation in monkish austerity, and the vain forms of the Catholic religion. He spent a great part of his time in composing books of devotion, which, from the few specimens that are given, contain precepts worthy of a purer creed;—in subjecting himself to the most rigorous discipline for the sins of his former life; amongst which his early heresy seems to have lain heaviest on his conscience, exceeding herein all the requirements of his priests, by frequently wearing an iron chain with small spikes that penetrated his flesh; and seriously enquiring of his confessor,

"Whether, since his age and character did not permit him to do such penance for his sins, as was agreeable to the horror and detestation he had of them, if he ought not to be content to suffer the pains of purgatorie the longer, and for that end not beg the prayers of the church for his speedier delivery from thence?" Vol. II. p. 589.

It is scarcely possible to conceive a more striking example of the degradation of the human mind, when shackled by the trammels of superstition, than this short passage affords; and yet, as we follow the monarch who uttered it to

the scene of his dissolution, there is a something so dignified in his behaviour—so calm in his prospect of death—and he shews himself so kind to his friends—so forgiving to his enemies—and, above all, so humbly penitent to his God, as should induce bigotry herself to suspend the anathema quivering on her lips, and to admit, at least, that he was worthy to have died in a better faith than that which he recommended to all the Protestants around him, as that in which, “on the word of a dying man, they would find comfort in the hour of death.”

A question has recently been agitated, whether, with all the attachment he manifested towards the Catholic religion, it ever was his intention to obtain for its possessors more than a full toleration of their forms of worship. This question we have not room sufficiently to discuss; but we cannot dismiss the subject without making this single remark, that, if we believe his declarations, we must answer it in the negative; if we look to his actions, in the affirmative. Whilst on the throne, he promised to support, or at least to protect, the church as by law established; yet he expelled nearly all the fellows of one of the colleges, because they refused to elect a Catholic as their head, contrary to their oaths, and his own promises. So far was he from being taught wisdom by experience, that, during his stay in Ireland, he allowed Catholic priests to be presented to Protestant bishopricks; and applied the revenues of their churches to the maintenance of Popish seminaries. Nay, after the various declarations which he issued from St. Germain's, had solemnly promised to redress all grievances, in the church as well as in the state, by the advice of his parliament, and not to infringe the provisions of the Test Act; in the directions which he left behind him for the guidance of his son's conduct, (admirable as in many points they undoubtedly are,) he recommends above all things the maintenance of a body of Catholic troops, and a fair participation of the offices of state by members of that communion. In fact, a more zealous Papist than James II. never lived; though, from the treatment he received at the hands of the Pope, from his connection with France, and other circumstances of his life, there is reason to conclude that he would not have been so submissive to his authority in matters of external regulation, as his Holiness would have wished. Yet, on the other hand, we find nothing in these, or any other memoirs of his life, to induce a hope, that, had he been restored to the

throne of his ancestors, experience would have taught him the folly of endeavouring to establish the religion he professed, and of ruling his people according to those arbitrary principles of government which he had early imbibed, and in which the illiberal treatment he had met with from the popular party during his brother's reign, had served but the more strongly to confirm him. Indeed, the blind infatuation with which he pursued both these measures, seems to us to admit of no other elucidation, than that which one of the ancient fathers, we believe St. Augustine, applied to all such head-strong perseverance in the path to ruin—"Quem Deus vult perdere prius dementat."

After the length at which we have commented on their contents, it would be superfluous to add, that we rank these volumes among the most interesting of the present day. The public thanks are due to the illustrious possessor of the original manuscript, for the valuable addition he has been pleased to make to our stock of historical knowledge, by commanding their publication; whilst to the gentleman to whom the execution of his royal highness's gracious intentions has been entrusted, we cordially tender our acknowledgments for the care he has displayed in superintending the press, and for the valuable notes with which he has enriched the publication.

ART. XII.—*Harmonies of Nature*, by J. B. H. de Saint Pierre. *Being a Sequel to his "Studies of Nature." With a Portrait, and a Prefatory Account of the Author and the Work*, by Louis Aimé Martin. *Translated by* W. MEESTON, A. M., 3 vols. 8vo. London. Baldwin and Co.

OF all human studies, that of nature is the most various and pleasing. In the young, it has the effect of awakening and gratifying that curiosity which is the parent of knowledge. On those of riper years, to investigation; it leads them to inquire into the causes of things, and enables them to soar above the prejudices of the crowd. Experience shews that we are apt to regard with indifference, objects to which we have long been familiarised; and, by the powerful effect of habit, the eye is brought to gaze without emotion on appearances, which, in other times, had been regarded as

miraculous. We often behold the wonders of nature without reflecting on their causes,—nay, without reflecting at all. And idleness occasionally comes in to the aid of passion with so many plausible excuses, that it would be little less than martyrdom to be obliged to consecrate to the study of the face, either of the heaven or of the earth, those hours which it has claimed.

Men exhaust their ingenuity in the invention of novelties and amusements, which are always transient and unsatisfactory; while nature, with maternal kindness, spreads before her children a profusion of the least expensive, and, at the same time, the most innocent and durable enjoyments. Invented for the purpose of withdrawing us from ourselves, our usual pleasures often leave a void in the breast, and are always accompanied with more or less of languor or disgust. Even the pleasures of the imagination are short-lived and uncertain; they are, at best, but the day-dreams of the mind, which vanish the moment that reason awakes. On the contrary, the pleasures derived from the contemplation of nature are solid and durable. The spangled canopy of the heavens, the lap of the earth enamelled with flowers, the melodies of the grove, the sportive mazes of the rill, the majestic course of the river, the diversified rural landscape—all these furnish continually fresh subjects of delight. The happiness of life consists, in a great measure, in the innocent enjoyment of the objects that surround us; and nature teaches us this desirable art, without any expense either of fortune or virtue.

But if the study of nature is so well calculated to gratify the mind and interest the feeling, how comes it that so few devote themselves to it? It is partly owing to the very prevalent, yet mistaken notion, that the study of nature is very abstruse and repulsive. And this erroneous idea has, in a great measure, arisen from a view of the formularies, the hard names, and the wordiness of the school of this branch of philosophy. It gives us some pain to see the harsh spirit of classification domineering in those amiable sciences, in which we look for nothing but grace and beauty.

It has been the object of M. St. Pierre, as well in his former works as in the present, to correct this fault. He has not however neglected order and connexion; on the contrary, he has been very studious to observe them. But then his method is simple and natural. He passes, by an easy progression, from objects of smaller to those of greater interest;

from effects that are evident, to such as are less known. Thus, without any perplexing divisions and subdivisions of his subject, he points out various relations that exist between different parts of the creation, and places his objects so as to make them reflect light on each other. He is, therefore, methodical without appearing anxious to be so; he conceals his learning under the agreeableness of his manner, and, reserving to himself the thorns of science, presents his readers with nothing but the fruit and flowers.

The following is a slight sketch of the plan of the harmonies, or general system of nature. Book I.—General view of the harmonies of nature. Vegetable harmonies of the sun and moon—of the air—of water—of the earth. Harmonies of vegetables with each other. Vegetable harmonies of animals—of man. Vegetable harmonies, in a botanical lesson to Paul and Virginia. Book II.—Aerial harmonies of the sun and moon—of water—of the earth—of vegetables. Aerial harmonies of men and children. Book III.—Aquatic harmonies—of air—of water—of the earth—of vegetables, &c. &c. Book IV.—Terrestrial harmonies considered in the same order and under the same relations. Book V.—On the harmonies of animals. Book VI.—Human harmonies—of children—knowledge of children; the ideas of rude nations. Book VII.—Fraternal harmonies. Book VIII.—Conjugal harmonies. Book IX.—Harmonies of heaven, or the worlds. Solar harmonies of the planets—of the fixed stars—of the moon—solar and lunar harmonies of the powers of nature upon the earth. The work concludes with Empsael, an episode or dialogue, founded on the human harmonies.

Of the manner in which M. St. Pierre has treated these extensive and diversified subjects, the reader will be enabled to judge from the extracts with which we intend to present him.

Of the precise idea which our author attaches to the term *harmonies*, we confess ourselves unable to give any satisfactory account. In the passage where he applies it to the plant that produces corn, we have perhaps one of his best illustrations of its meaning: still it is very obscure, and means connexion, relation, attraction, repulsion, agreement, disagreement, any thing in short, but what we commonly understand by it. A term so vague and undefined, may do well enough in a work like the *Harmonies of Nature*, which is adapted rather to employ the imagination of the reader, than to afford him much intellectual instruction. But we cannot

so far give up our prejudices in favour of clearness and precision in a treatise which often pretends to be philosophical, as altogether to approve of it. To do him justice, it is sufficiently *comprehensive* to answer his or any purpose.

To be the author of a work like the present, required a mind of an extraordinary cast. Great goodness of heart, ingenuity, observation, reflection, and piety, were indispensable qualifications; while sound judgment and nice discrimination would have been a hinderance rather than a help; and had they existed in St. Pierre, the lovers of sentimental philosophy would have been deprived of the treat they may now enjoy.

He was an enthusiastic admirer and a minute observer of nature; but the fertility of his imagination has led him to form many combinations more fanciful than just, and to suppose that he has discovered affinities which cannot possibly exist. Of this the following most extravagant supposition will serve as an example.

"Why should there not be flowers resembling, in their inside, that orb of day which exercises so much influence on them? the asters throw out rays like the stars, from which they derive their name. The daisy resembles in its disk, surrounded by petals and covered with florets, one of the hemispheres of the earth, with its equator and vegetable products arranged in a spiral form. It seems not impossible that we might find in a flower, that correct model of the sun's shape, which we have hitherto sought in vain from our telescopes. Why should it be absurd to expect to trace there the lineaments of that luminary, when we find in flowers so many representations of the figures of insects, birds, and the heads of men and animals?"

Whether or not the calamitous events of his life had contributed to form so singular a taste, we have not the means of ascertaining; but really his intellects seem to have been not a little disturbed. It is well known that St. Pierre fled from the horrors of the revolution, and took refuge in the bosom of solitude. Amidst the beauties of nature, he tried to forget the deformities of his country. Seated on the banks of a rivulet, near his hermitage, at Essonne, under the shade of over-hanging poplars, he is reported to have said to a friend who was giving way to despondency, "All is not yet lost; the orb of day continues to spread his bounty over our meadows, and to ripen our corn and our vines, as if mankind continued to be virtuous." This is enthusiasm; but it is exhilarating, and not excessive.

In the chapter upon Aerial harmonies, our author tries to establish a variety of singular and interesting facts, respect-

ing the respiration of plants, and the beneficial effects they produce in purifying the air. He shows that the course of the winds is, in many instances, dependent on the position of mountains. When they have become warmed by the sun, and the surrounding air is dilated, the winds direct their course towards them, and continue to blow in that direction during a part of the day. His description of the effect of winds in the torrid zone is ingenious. It seems that, two or three hours after sun-rise, when the earth begins to be warmed by his rays, the prevalent winds of the ocean quit their accustomed course, and blow towards the land, bringing to the burning climate not only the fresh air of the sea, but the rain necessary to the renewal of streams and the progress of vegetation. Thus he shews that nature balances, by means of reaction, the effect of her general laws, and enables every latitude to participate in the harmony of the elements.

Under the division of Aquatic harmonies, we are presented with a variety of phænomena, both in the air, the water, and the earth, as connected with vegetables, animals, and men. These are of various interest, but by far too numerous to admit of any thing like an analysis. He observes, that not only do the clouds, when condensed by cold, and when perpendicular or oblique with reference to the horizon, send forth a reflection, and sometimes an image of the sun; but that it is very possible that, when in a horizontal position, they may exhibit to us the image of terrestrial objects. That consequently the mountains, the forests, and the armies, which are said to be occasionally seen in the clouds, are more of pictures of existing objects than we are apt to imagine. In support of his opinion, he adduces some curious facts, and, among others, the experience of his friend, the celebrated painter, Vernet. It seems the latter was in the habit of sketching any group of clouds that struck him as remarkable. He was one day greatly surprised to perceive in the sky the appearance of a town turned upside-down, and to distinguish perfectly the steeples, towers, and houses. He lost no time in sketching this phenomenon, and, determined on ascertaining its cause, he proceeded following the same point of the compass. But how great was his surprise on finding, at the distance of seven leagues from the spot, the town of which he had seen an image in the sky, and of which he had laid a sketch in his portfolio. The painter seems to have had no small share of the fanciful credulity of his friend.

The aquatic harmonies of vegetables give M. St. Pierre occasion to describe the various sea-plants, and particularly that singular species entitled the *fucus giganteus*. It is described as attaining a prodigious height, sometimes more than 300 fathoms: the nature of its vegetation is particularly curious. At its extreme point, at the bottom of the sea, it is not thicker than the finger; but it goes on encreasing progressively in breadth till it reaches the surface of the water, where it is terminated by a hollow ball, surrounded with foliage. It is covered with barnacles from one end to the other, and supports itself in the water only by means of the air which it contains; for when cut into parts, they sink to the bottom. Under the head of aquatic harmonies of animals, he has some interesting observations on the comparative anatomy of land and sea animals, and on their various modes of subsisting in the water. His description of the *xorticella rotatoria* is too curious to be omitted.

"It is found in gutters, and can support there, without perishing, the 50th degree of heat, and the 19th of cold, below the freezing point, according to Réaumur's thermometer (144° and 11° of Fahrenheit). It is found in a state of such thorough dryness, as to fall into powder on being touched with the point of a needle. It may be preserved for a number of years in its apparent state of death, continuing to retain life without seeming to receive any nourishment. A little drop of water let fall upon it, is sufficient to break it, so delicate are its organs; but if this water reach it through particles of dust, the insect opens its members by degrees, and swims in the single drop as in the ocean. It is then seen to extend from its forepart two little limbs, each bearing a wheel—whence, in French, its name of *rotifère*, or wheel-bearer; while from behind it extends a kind of trident, and fixes itself on the spot as with an anchor. Its body consists of rings, which serve it as legs, and it makes use of them to lengthen or contract itself like a worm. With its two wheels composed of imperceptible threads, it forms two rapid whirlpools, by means of which it rises or falls, and attracts its prey towards its mouth, which is situated between its two projecting limbs. The elephant's trunk is certainly not of equal ingenuity; I mean of ingenuity in regard to us, who are accustomed to estimate divine intelligence by our own, that is, by number and series."

He concludes this portion of his work with a train of those fanciful speculations, which, as we before remarked, start up to surprise the reader in the midst of graver discussions.

"The Greeks," he observes, "have fabled that children crossed arms of the sea on the backs of dolphins; and our posterity may, *perhaps*, succeed in training in that way the seal, which is often met with in the fairs of France, and is said to become attached to the master that supports him. Sanguine calculators may anticipate the possibility of domesticating a part of the inhabitants of the deep in the same way as quadrupeds. I have seen

in the canal of Chantilly, old carp come to take bread out of a man's hand: why then should we not hope to make some progress in bringing under our dependence the innoxious tenants of the deep? What a resource would then be opened for increase of communication, and for relief in the events of shipwreck!"

He might have added, and also in the event of an invasion by sea. Indeed we cannot but wonder, that this idea should never have occurred to Napoleon, at the time when he meditated an attack upon this country. Seals being so numerous on the coast of France, it is surprising that he did not think of extending the conscription to these animals, and of appointing the Count Lacepede, or some other active member of the school of natural philosophy, to the office of training them for active service. If he were at this time acquainted with any of these useful friendly creatures, it would require neither ships, negligence, nor treachery, to enable him to make his escape from the island where he is a prisoner.

Book the fourth introduces us to the Terrestrial harmonies. Considering mountains as among the most important parts of the mechanism of the globe, our author divides them into four principal kinds: reverberating mountains, or those which reflect the solar rays; hyemal mountains, or those whose summits are always covered with snow; parasol mountains, or those adapted to afford a shade from the sun's rays; and volcanic mountains, or those destined to the consumption of the sulphur and bitumen generated in the earth. The whole of this chapter is full of curious speculations; but we were particularly struck with his ideas upon the long contested point, of the manner in which the basaltic columns, so frequently found in Auvergne, in the Isle of Staffa, and at the Giant's Causeway in Ireland, were originally formed. After a variety of ingenious observations on the phenomena of crystallization, he remarks,

"These columns are, perhaps, nothing else than masses of earthy matter vitrified by volcanoes, suddenly cooled and crystallized by the waters of the sea into which they have run."

A view of the terrestrial harmonies of animals affords the author an opportunity of remarking the various powers of motion in animals, from the elephant to the insect; and he concludes with describing the utility of those insects and animals which penetrate the surface of the earth. From the interesting chapter on the terrestrial harmonies of vegetables, we have room but for one short extract, which is full of beauty and powerful painting:

"Few objects strike us with more pleasure than a fine forest. The trunks of such trees as beech and fir surpass in height and in beauty the most magnificent columns, while their arches of verdure excel in boldness and in beauty those of the largest monuments. During the day-time, I behold the sun's rays penetrating this thick foliage, and describing on the earth light and shade amidst a thousand tints of verdure: in the night, I observe the stars rising in different situations along the tops of the trees, as if they were borne in their boughs. A forest may thus be compared to an august temple, which has its columns, its porticoes, its sanctuary, and its lamps; but the foundations of its architecture are still more deserving of admiration than its height or its ornaments. This immense edifice is moveable: the wind blows; its leaves are agitated, and appear in two distinct colours; the trunks move in unison with the boughs, and spread a sacred murmur around. What power keeps erect these moving colossal pillars? It is their roots. It is they which, in the progress of ages, have raised on a barren track a vegetable stratum, which, by the power of the sun, has changed water into sap, and sap into leaves and wood. It is they which are the cordage, the leavers, and the absorbent pumps of these great pieces of nature's workmanship; it is by means of them that it supports the impetuosity of blasts capable of overwhelming the most stately towers. The sight of a forest produces in me the most agreeable meditations, and makes me say, as when we happen to be spectators of some of our most magnificent theatrical exhibitions, 'The maker of the scenery, the painter, and the poet, are under the theatre, and behind the curtain; it is they who have prepared all that I see, and who make it move along with the actors.' In like manner, the fundamental part of the forest is under ground, and that which is hid from the eye, is still more deserving of admiration than what I see."

The sixth book, on the Human harmonies, if not so attractive as the foregoing, affords, at least, a still more striking proof of the variety and extent of St. Pierre's reading. Among the numerous topics belonging to this division, as well as the seventh and eighth books, on Fraternal and Conjugal harmonies, there is none to which we can call the reader's attention with greater pleasure, than to that part in which he considers man in his various relations to society. This is followed by an ingenious comparison of the four divisions of the earth with the ages of man.—Of America with infancy, of Africa with youth, of Europe with manhood, and of Asia with old age. We must make room for a single extract.

"Europe will be found to bear a resemblance to the character of the middle age of man. In point of climate, she has neither the moisture of America, nor the burning heat of Africa; her fields are sufficiently irrigated, although the culture of vegetable products demands here a larger share of industry and attention, than in the other quarters of the globe. The fruit-trees require to be pruned and grafted, the ground to be manured and levelled with the plough, and bread demands a degree of preparation, which makes it considerably more costly than the ordinary articles of food in warm countries. It is in Europe that the industry of man appears in

550 St. Pierre's *Harmonies of Nature*.

all its vigour, and that the face of the country is covered with mills, manufactories, and populous towns. The mind of man finds its strength increase in proportion to the difficulties opposed to its progress. In Europe, forests are not destined to fall unprofitably by fire; the axe of the ship-builder shapes them into vessels destined to navigate the seas. Sciences, arts agreeable and useful, and particularly those tending to the augmentation of political power, such as navigation and tactics, are cultivated with the greatest success. To what else than to progressive knowledge is this comparatively small part of the world indebted for the preponderance which it has acquired over the rest? It has subjugated America, established impregnable fortresses in Asia and Africa; and is the only part of the world where separate powers connect themselves by treaty, and seem all to be members of a single family. Happy, did not her intolerant laws, and particularly the ambitious despotism of her people, arm them but too frequently one against the other, and create divisions which political treaties are unable to reconcile. It is in Europe that women have displayed an influence that has conduced to the relinquishment of old habits, and has substituted the reign of politeness for that of barbarism. The laws of the ancient Celts delivered a female to her husband as a slave; the Christian religion presents her as his companion." (Vol. III. p. 55.)

The work concludes with the Astronomical harmonies, which are treated at considerable length; but in this part of the treatise we consider St. Pierre as more unfortunate than in most of the others. Here, in particular, he trusts too much to imagination, and manifests a more than usual disregard for the opinion of his predecessors. This is scarcely pardonable in one, who, on these subjects, has generally dealt in fanciful conjectures, and has seldom succeeded in substantiating any important fact.

We here close our remarks upon these very diversified volumes, by which M. St. Pierre, if he has not much augmented the stock of real knowledge, has at least provided a fund of harmless amusement for a very numerous class of readers. Long and profound study had qualified him for a task which, perhaps, notwithstanding all its faults, no other man could have executed so well. He had himself dwelt on the charms of nature with unceasing transport, and he has, in many instances, been successful in inspiring others with a kindred feeling. Many, no doubt, will smile at his enthusiasm, and some will consider it a sufficient reason for condemning his book altogether. Some, perhaps, will have other reasons also for objecting to the writings of St. Pierre. There are men whose spleen is excited by the view of another's happiness, and whose gloomy minds, overlooking the boundless means of enjoyment that Providence has provided, dwell continually upon physical and moral evils; such as pestilence, war, volcanoes, and death. Shew such men a

flower, and they will point out the worm which consumes its bosom. We are not insensible to the defects of the work; but let it be remembered, that it is a *posthumous* publication. Had the author's life been prolonged, no doubt it would have been revised with the severe eye of the critic. He would then, doubtless, have rejected many of these ridiculous fancies, which are too puerile to require refutation, and of which a man, enlightened as St. Pierre was, ought not to have been guilty.

In M. Aimé Martin, our author seems to have found a diligent and faithful editor. We are aware, that, to transfuse with any success into a foreign language the peculiarities of this author's style and manner, is no easy matter; accordingly, there is an awkwardness, and a recurrence of French phraseology, in various parts of the present translation. But, upon the whole, Mr. Meeston has performed his task very creditably.

ART. XIII.—*Fare-thee-Well, and a Sketch from Private Life; Poems*. 8vo. By the Right Hon. LORD BYRON. London. Hone; Underwood, &c. Fleet Street. 1816.

WE are by no means so much surprised at learning that Lady Byron has quitted the house of her husband, as we were on being first told that she had bestowed her hand on him. Of the cause of the separation of the *poetic pair*, we pretend to know nothing. But, if it be the consequence (which we wish it were not) of criminal conversation, the impropriety of publishing these verses will be much increased. Lord Byron is supposed not to be very prudent—few poets indeed ever were so: and his companions, who have not always been select, and his eulogists on whom he has often set an undue value, begin to say that his temper is not at all times a happy one. But these are matters that concern his lordship chiefly; and we shall keep within our province, by only making a very few remarks on the compositions before us, which we think may be considered as the last dying words of Lord Byron—as a poet. We wish he may enjoy himself to his heart's content in those more congenial regions, “where
“all but the spirit of man is divine.”

There is something about Lord Byron which, notwithstanding his errors, real or imputed, makes one feel interested in his fortunes; and it is impossible not to regret any event which can make such a genius an exile from his country. In the worst of his productions "the master's hand and "prophet's fire" are obvious; and we really find some difficulty in persuading ourselves, that a man who describes tender emotions so well as we see them described in his *Fare-thee-Well*, can himself be destitute of tender feelings; at the same time that it is equally—nay far more difficult to conceive how one who has felt as he would have us believe he has done, could thus make his thoughts known to the world—to the annoyance and discomfort of her whom he once idolized. If *Fare-thee-Well* was too good to be always withheld from the public, he ought at least to have waited till a fit time had arrived, for printing with it the charming sonnets which flowed so naturally and seasonably from his heart, about the period of his marriage. The *Sketch from Private Life* is discreditable to the writer's taste, and altogether unworthy the dignity of a man of rank. We forbear to quote the one, because its sentiments are irreconcilable to known circumstances; and we have thrown aside the other, because it manifests a degree of virulence that might induce readers to think more unfavourably of human nature than they ought to do. Besides, every body has seen both effusions. Satires are far more attractive than sermons.

Public Affairs.

THREE objects, fraught with very important consequences, have occupied the thoughts of our countrymen in the course of the last twelve months—the subversion of the French Imperial throne, the creation of a new balance of power, and the adjustment of the British finances. Two of them, the high concern of many nations, have been completely accomplished, and are a brilliant example of the prowess of combined armies, and of the wisdom of associated governments; the other, the near concern of ourselves exclusively, has for some time been in train, and promises to bear witness to the virtue of our legislators;—not, however, of *all* our legislators.—All did not meet and deliberate on the propriety of repealing the Income-Tax, although all were anxiously sought for. In the minds of some, there were strong doubts as to that propriety. Some who did not dislike the tax, dreaded the resentment of their constituents. Some, who did dislike it, were unwilling to give offence to ministers, who had not concealed their wishes; and others thought they had found a fine occasion for stamping an unusual importance on their votes, although the way to have rendered either their votes or themselves important, would have been to have appeared in their places, and to have acted like men whose opinions were as exempt from restraint as their persons.

If those who voted on the opposite sides, aimed at the same end, (the public good,) they at least seemed disposed to approach it by different paths; and hence the latitude which the tongue of party has taken in representing the motives by which they were actuated. The chief aim of one party is said to have been the embarrassment of its opponents; that of the other, the retention of official appointments. This, at least, is certain, that the one manifested the alacrity usual in persons engaged in an enterprise from which something considerable may be gained; the other, that reluctance which is not unusual where a good deal may be lost. All this, however, is of little moment to the public, if it be about to be materially benefited. But it is of the utmost moment to the contending parties; since the impression which the proceedings in the present session of parliament will make on the minds of the great body of electors, cannot possibly be effaced before the arrival of the time when they will have

an opportunity of pronouncing an emphatic opinion of what they have seen and heard. We accordingly mean to enquire, in our next number, not indeed what ministers have recently done—anticipated as they have been by the zeal of their opponents; nor yet what the opposition, who do not hold themselves accountable for the errors which they would force upon others, have alleged ought to have been done; but *what ministers were likely to have done, had the opposition remained silent; and what the latter would probably have done, had they been in power.* The subject is very interesting, and shall be treated seriously. For the present we merely express the satisfaction generally felt on seeing each party in what seems to be its proper station—ministers where their Prince was pleased to place them, opposition where nature must have intended that they should remain, since she has endowed them with talents for ever-during vigilance and attack, far superior to any ever bestowed on any other set of men. We know not that the places of ministers could be adequately filled, were they excluded from them; they certainly could not, if they are capable of conducting affairs as well in peace as they did in war. No doubt, however, can exist as to the absolute impossibility of finding men qualified for the business of opposition, like those who now carry it on—men so inquisitive, so versatile—so well furnished with ingenious expedients, so full of sage experience in their calling.

The financial retrenchments that have taken place would have called forth a purer applause, had the accommodation of those who have lived at home in the enjoyment of peace, been deemed compatible with the comfort of such as have shed their blood in shortening the arm of the universal oppressor. The destitute condition of a great number of worthy men, about to be abruptly discharged from the public offices, is a serious consideration; but the fate of some thousands of reduced officers will be so in a still higher degree. Of both classes we shall say something by and by; and, therefore, only observe, in passing, that if the casuists of the day find it difficult to determine to what party they should attribute the merit of what has lately been achieved in the House of Commons, so they will be puzzled to know on whom they ought to fix the culpability of having doomed so many worthy men to a state of comparative indigence—it being notorious that, if the opposition have been the busy prompters, ministers have been the immediate instruments of the ungracious work.

What tolerable resource is there in reserve for military and naval half-pay officers? Will they be content to retire upon *nothing*, to the mountains of Wales—the Scottish highlands—or the cheaper but less loyal districts of Ireland? Or must they contrive to become subjects of France, or citizens of America—where they will, in process of time, almost forget their country; and where their children can know it only by name? If their comfort be but ill consulted—if a notion go abroad that their privations have been great and mortifying—who will any longer rejoice, as in the days of glory just past, “to seek the bubble reputation in the cannon’s mouth?” But pause! This result will be the attainment of a main point in the patriot system of the crisis—it *will destroy the military spirit of Britons!* Yes, and it will place their rights and their liberties at the mercy of every powerful invader. It was very well in rich men to abolish a tax that diminished their income; it is charitable in them to take measures for enabling their tenants to pay their rents; but the heroes, who have laid in the dust warriors who would soon have left those rich men no income, who would have occupied their fields—subjecting themselves to insult, and their tenants to conscription, they ought not surely to be the first and greatest sufferers from the peace which they have won. All of them have, it is true, been honoured with thanks—many of them distinguished by enviable decorations; but they are not, it seems, to be enabled to live like those with whom they associate. Had we no other reason for approving of the amount of our military establishment, than the misery from which it preserves the individuals who compose it, we should both think and speak favourably of it.

Of the three things mentioned at the commencement of this paper, the overthrow of Napoleon’s throne is one. But the story of the overthrow of his throne is part of the history of the war—of which so much has been said on former occasions, that it would be superfluous to do more than just mention it now. If the legitimate object of war be peace, the leading object of statesmen during peace ought to be (as it now happily is in three quarters of the globe) to heal the wounds inflicted by war; in other words, to diffuse over a country prosperity and its consequent happiness. For some time, however, after the return of peace, it is rather a negative than a positive blessing; and accordingly, the present peace exhibits as yet little more than proofs of man being no longer in mortal conflict with man. We ought not, we

should think, to go so far as to rank among undoubted public blessings—the fine field for varied assault on government, which the absence of all violence abroad has opened to certain gentlemen at home. This, however, is a consummation that had long and devoutly been wished for by them; and it now gives them a world of congenial employment. While war lasted, all possible approach to office was cut off—because all favourable opinion of the candidates had been destroyed through the folly of the measures which they recommended. But the new attitude of the country has imposed new duties on ministers; and the change that has taken place in their pursuits implies a corresponding change in the efforts of opposition. Brighter prospects are opened to the party, and they already amuse themselves, not simply in announcing the terms on which they will serve the country, but in trying to ascertain the period of their accession to power. What they say of Mr. Harrison, it is needless for us to mention, as they will doubtless make it known themselves. But we cannot be so uncandid as not to state, that they have a plan of permanently consolidating the offices of First Lord of the Treasury and Chancellor of the Exchequer—the discharge of the duties of both of which one of their leaders is willing to undertake for less than the sum now allowed for either. Now, should he one of these days rise up in his place, and make known the sacrifice which he is thus ready to make, will he be much and cordially cheered? Will petitions be sent up to the Prince, praying that the patriot and his friends may be called to His Royal Highness's councils?—We return to the calculations of the party, as to the period of their accession to power. Some of them say, that they will wait patiently till death come to their aid—that is, *till some great personage* (whose death they are said to have imagined) *quit the stage*. In general, however, they seem disposed to trust chiefly to their own vigorous exertions—employed one while in detraction, another in delusion; and they presume that, in adjusting the revenue, vilifying placemen, and talking about the reform of parliament and the emancipation of the misguided Catholics of the sister-kingdom, such an odium will attach to ministers, and so much good-will accrue to themselves, that the people will at length be blessed with virtuous rulers, in spite of all courtly influence. We admire the speculation exceedingly.

The European balance of power affects us essentially,

though not so immediately as the system on which our internal policy is founded. The former, appearing to touch the *country* rather than the *people*, is contemplated and understood only by a few: but the latter touches every British subject in a variety of ways, and is, therefore, well understood by all. In the domestic arrangements of the country, we may alter without improving, and yet the body politic be exposed to no danger. But the balance of power is so adjusted and guarded, that we can cause no alteration in it, without withdrawing our weight—and then we are undone. As to the importance of a political balance, it is obvious from this single consideration, That most of the wars which have desolated the earth, have arisen out of the unequal conditions of peace—one party having been provoked to take up arms by the degradation which he felt, another stimulated to hostilities by the facility with which he could make conquests.

The balance constituted by the treaty of Westphalia was good for many years. But, long before the French revolution broke out, changes in the relative state of nations had rendered it little better than a name. When Napoleon assumed the purple, there was no political balance in Christendom; and much less was there one when he led his armies to Moscow. By that time, not only every natural, but every moral, restraint had been lamentably weakened. The powerful did not reckon excessive cupidity an unpardonable vice; the weak, marking the fate of those around them, did not account subjugation an indelible disgrace. Hence the necessity felt by the congress at Vienna, of viewing nations at once comprehensively and thoroughly; and of contemning the opinions of such as had not learned, that, in affairs of state, "partial evil is sometimes universal good." Hence, too, the joy which we ought to feel, in contemplating the arrangement made by that dignified assembly, in the deliberations of which the able accomplished minister of our own country bore so conspicuous a part.—That grand arrangement, by connecting more closely the states of each sovereign, is well calculated to obviate the dissatisfaction and ill-will that have often been generated by the forces of one prince having to traverse the territories of another. By the increased power given to the House of Orange, but especially by the possessions of Austria and Prussia being enlarged and thrown forward, the hostile movements of France can be watched with greater facility than before;—and watched

they must long be—the pacific disposition of Louis XVIII. being of no moment in the midst of so many millions of unprincipled beings habituated to war and rapine. With regard to the petty principalities of Europe, as well as to the unwieldy monarchies of Turkey and Spain, they will find safety in that jealousy of each other's influence, which has for ages actuated the breasts of the greater potentates. While these happy effects shall be experienced, it may reasonably be expected, that the sovereigns who are now sick of war, will be ashamed of projects of ambition, and try to be content with the equitable allotments assigned them by the united wisdom of Europe. We say nothing, for the present, of what England has acquired in the North-Sea or in the Mediterranean—in the East-Indies, or in the West—except that these acquisitions will by and by render her envied commerce more enviable, and therefore we must always be ready to listen, with becoming attention, to the just claims of others; that they will render her formidable marine still more formidable, and therefore our commanders and ministers must, at all times, take care to do nothing that may lead to an attempt to form the most portentous of all balances—a *naval one*.—The present balance certainly is skilfully adjusted, considered as it regards either territory or force. It exhibits such an equipoise, that the monarch who cannot control his ambition, must expect to have it mortified. There is no FIRST POWER IN EUROPE. But two or more misguided rulers may combine against one; and although the occurrence will not be to be apprehended while the present distribution of power continues, still it is possible; and hence it would be pleasing to see some expedient adopted for rendering the recurrence of an extended war impracticable. Nobody knows precisely what Henry of France and Queen Elizabeth meant, when they projected something of this sort. But every body knows what the Amphictyonic council at Athens purposed and did; and we would have a project of a nature somewhat similar, though simpler and freer from expense than even that was, speedily matured and carried into effect. Why should not the ambassadors at the most central court in Europe (suppose it Vienna) be empowered to adjust all differences between governments? None might arise once in seven years; and there would be no occasion for any demand on the treasuries of their respective sovereigns, except for the salary of a single person appointed to act as their secretary.

Of foreign countries, France continues to be that to which

the eye of the politician is principally directed. The law for the regulation of elections, which passed the chamber of deputies, had for its object, as we have before observed, the nearer assimilation of that body to the lower house of the English parliament, by giving to it an entire rennovation, at certain periods, to be determined at the king's pleasure, instead of the annual change of a fifth part of its members, which, under Buonaparte, gave to the government a control over the choice of the national representatives, destructive of all freedom in their deliberations. The chamber fully admitted the right of the king to dissolve it as a body, whenever he might think fit; so that the bill could not encroach upon the prerogative, however it might diminish the influence of his ministers in a matter in which, *strictly* speaking, they ought to have no influence at all. The Peers, however, rejected the proposed regulation, and, in so doing, are said to have fulfilled the wishes of government. We must not therefore be surprised, if the enemies of the Bourbons avail themselves of this circumstance to give strength to their assertion of the propensity of the king to arbitrary measures, and of his disregard of the constitutional charter. But we would advise them to look to the page of their own history, and observe, that William the Third, the restorer of our liberties, and the asserter of our rights, as he is frequently called, refused his assent to bills which had passed both houses of parliament, for securing the free election and impartial proceedings of the lower house; and that he gave his assent to one of them (the triennial bill) only on its third presentation, and because there was an evident intention in the Commons, to insist on its going hand in hand with the supplies. A similar course is adopted by the French chamber, though there appears to have been some little irregularity in their proceedings. Whether it will lead to a similar result, remains to be proved.

It is, in the mean time, some proof of the increasing strength of the king's government, that the Duke of Wellington has, at such a juncture, left Paris for the head-quarters of his army. And as a further protection against the intrigues of the faction, which has brought upon France the misery and degradation it has experienced, Louis has made an arrangement with the Pope for the repeal of the concordat, through which the principal sees of that country had been filled with revolutionary prelates. This advantage has, however, been purchased at the expense of bringing back

the Jesuits, an order of men as hostile to rational freedom as the jacobins.

From Spain we have an account of a conspiracy of the guerrilla chieftains, against the lives of Ferdinand and the members of the reigning family. But it is not authenticated, and we trust never will; for we do not like achievements that originate in assassination and unnecessary bloodshed. We also find that the tide of success which has long attended the revolutionary cause in South-America, has received an important check, in the defeat and subsequent execution of Murillo.

From the North of Europe, little intelligence, of any importance, has been received. The king of Prussia is said to have deferred the assembling of his states, for the purpose of new-moulding the government, to a period more favourable for calm discussion. He is quite in the right. The example of Wurtemburgh must have convinced him, that, in the present unsettled state of men's mind, popular assemblies are easily induced to try to get rid of their proper share of the burthens, which the late struggle for independence heaped on nations—leaving their rulers to keep the great machine of government in due motion, with diminished means of doing so. There has scarcely been sufficient time for his Prussian majesty, in whose capital there has long been an abundance of revolutionary spirits, taking the benefit of any other example.

We are now to say a few words of the policy of those retrenchments, by which ministers have sought to avoid both the imposition of new taxes, and the necessity of resorting to a loan, to supply the deficiency in the ways and means occasioned by the repeal of the property-tax. That tax, in its modified shape, would have been cheerfully submitted to, for the short period for which it was required, had it not been artfully represented, that the estimates for the current year were those of a permanent peace-establishment; whereas they were necessarily calculated to meet expenses in some departments larger than those of a period of war. This point was ingeniously and fully established, as it respects the ordinary expenses of the navy, by the Secretary to the Admiralty, who, in answer to the assertions of the financier of the party, shewed that, from the peace of Utrecht to the present time, such expenses, for the first year of peace, had in no instance been less than double those of the last year of war—in one instance even four times as great. But Mr. Croker did not stop here. He added, that this must always be the

case generally, where there are ships to be brought home from distant stations, and laid up in ordinary; crews and regiments to be paid off and disbanded; men's accounts to be closed—officers' half-pay to be adjusted—and an infinity of business to be transacted, resembling the winding up, on the dissolution of partnership of some great mercantile house, which, though it has been exporting freely, and receiving no remittances, must, nevertheless, satisfy the demands of all the seamen, and tradesmen, and clerks, it has employed.

Considerable alterations have been made in the various estimates, since they were first presented to the House of Commons; and, as far as they are likely to effect much good, without doing mischief, we of course highly approve of them. But it seems a very questionable policy to make the transition from the circumstances which attend war, to those which should accompany peace, as complete and sudden, as if we had nothing else to consider than merely what those objects are from which something may be taken. One unavoidable consequence of the return of peace is, that it sets thousands of sailors and soldiers adrift upon the public. What, we may ask, is to become of them? From the present state not only of the commercial and manufacturing, but of the agricultural interest, it is obvious that nothing like sufficient employment can be found for all the hands who were employed in our manufactories and fields during the war.—How then shall it be found for those returned or returning from abroad, who have long been out of the habit of exercising the trades to which they were brought up, or who (as is the case with most of our sailors) never were brought up to any trade at all? The consequence is plain: They must either resort—as the calendars of the assizes just closed unfortunately prove too many of them have done—to the most dishonest methods of gaining a livelihood; or they must claim support from the parish to which they belong—and this at the very moment when certain gentlemen, who are anxious to add to their number, are filling both houses of parliament with clamours against the oppressive burthens of the poor-laws. When we are told that, in addition to the sailors and soldiers to be paid off, two thousand artificers were at once discharged from a single dock-yard—whilst the hours of labour were encreased to those who were retained, we turn from the saving of one hundred thousand pounds thus effected, to ask upon whose shoulders the maintenance of so many poor men and their families is to fall?

In point of fact, a mere trifle has been taken from the contributions of each individual to the public revenue, under a certainty of laying the burthen of many a pound upon parishes, whose assessments to the poor-rates are already doubled, trebled, and even quadrupled. Were superfluous hands to be dismissed gradually, their dismissal could produce no serious evil. But it is not the lowest orders alone that will suffer severely from these sudden sweeping retrenchments. Many of the respectable clerks in the public offices have been unceremoniously dismissed, and we learn that others are speedily to follow. If such a measure were confined to supernumeraries, whose assistance was called in upon some extraordinary pressure of business, with an understanding that it would be required no longer than that pressure continued, there would be room for pity, but no just ground of complaint. But it cannot, one should think, be extended to those on a regular establishment, without injustice; for they entered the public service under a persuasion, that they had made a provision for themselves for life, or at least as long as they should conduct themselves properly. If, however, their just expectations be disappointed, what is to become of them? From a small salary, encreasing only ten pounds annually, they can have made no provision for a *rainy day*, which, by the way, they had no reason to expect to have to encounter in the quarter from which it threatens them. We ought not to furnish useful subjects with pretexts for emigrating, much less lay them under the necessity of doing so.

We follow the economists a step further, in order to examine the propriety of reducing the salaries of the higher officers of state. If any of these salaries were encreased during the war, either as remuneration for extra services, or to enable the possessors to meet the enhanced price of every article of life, such encrease ought to be withdrawn the moment that the causes of it cease. But it does not follow that, where salaries have long been enjoyed in peace and in war, or where they have been raised as a compensation for the abandonment of certain fees, or of advantages arising from the use of public money, they ought now to be excessively or at all diminished, because a state of peace does not require such active exertions as a state of war had done. The offices to which we allude, are offices of trust and confidence; and, in estimating the compensation to which those who fill them are entitled, there are two considerations of which we ought never to lose sight—their heavy responsibility;

and the total devotion of their time to the public service—in consequence of which they are cut off from every chance of acquiring those fortunes which are often realized by gentlemen of similar talents and deserts.

It will appear from these observations that we are of opinion, that men in authority are making retrenchments with rather too severe a hand. We grant that every retrenchment should be made that is consistent with the security, the dignity, and the prosperity of the nation. But we contend that parliament ought to ascertain thoroughly what things are, and what are not, consistent with these paramount objects; above all, who the persons are with whom the public service can well dispense, and what is to be done with those with whom it dispenses. If, after all, the principal part of their economy should appear to have been the removal of an irksome load from one pair of shoulders to another, we shall say, that so far as the general good is concerned, they have not only done nothing, but that which is worse than nothing.

In the cry for economy, the opposition, as might naturally be expected, have raised their voices to the highest pitch. They have represented and reprobated the salaries of the Treasurer of the Navy, the Secretary to the Admiralty, and the third Secretary of State, as greatly too high; but have entirely overlooked the commissioners for liquidating the debts of the Nabob of Arcot, and the Emperor of St. Helena—who, according to them, is entitled not only to the princely income to be annually paid him out of our taxes, but to the full benefit of the law of nations, and to all the blessings of the British constitution.

Connected with the question of public economy is the propriety of purchasing for the British Museum, the choice collection of ancient sculptures, for forming which, the admirers of the fine arts are indebted to the classical taste of the Earl of Elgin. The committee appointed by the House of Commons to investigate the subject, have called before them the principal artists of the country, who are unanimous in bearing testimony to its value, and to the great assistance which the arts would derive from its being thrown open to public inspection, and held up as an object of imitation to the rising genius of the country. When such men as West, Lawrence, Nollekens, Flaxman, &c. decidedly state their preference of the Theseus and Neptune of this collection, to the Belvedere Apollo, and Laocoon, Mr. Payne Knight must

excuse us, if we join the committee in shewing but little deference for his judgment.

We know not in what terms to speak of the jeopardy in which the freedom we are all so anxious to preserve, is said to be placed, by the alarming fact of a portion of the king's guard being occasionally employed on that same duty for which they were originally embodied, viz. the giving a proper appearance and dignity to the public arrangements of the court. A private of the life-guards, it seems, was lately so much provoked by the attempt of two noble lords to break the line of carriages passing down Pall Mall, that he struck one of the horses of their curricule; and, on their remonstrating with him, he addressed them in a manner certainly not so courteous as it might possibly have been. But surely a complaint to the commanding officer would have been sufficient respecting a conduct which could only proceed from zeal in the discharge of an irksome, but very necessary duty—without making it the ground of two distinct parliamentary philippics against the *alarming growth of military despotism*. Their lordships, we are sure, would have been disappointed and much hurt, had they not been interrupted.—With all their experience of the little respect shewn by an English mob to persons above their own condition, can the opposition be serious in saying they believe it possible to keep order on public occasions without any assistance from the military—to say nothing of the compromise of the dignity of the Crown, in leaving the royal family with no other guards than beadles, constables, and thief-takers. It is unaccountable that the guards should annoy none but the members of opposition—in whose looks and gestures there surely can be nothing menacing when they happen to meet the heroes of Waterloo.

But, a truce to such frivolous alarms. One somewhat better founded presses upon our attention—the agricultural distresses of the country; and to that we shall presently turn our serious attention.

Monthly Register

OF

ARTS, SCIENCES, AND LITERATURE.

* * *The Conductors of the AUGUSTAN REVIEW request scientific and literary men, and also Editors and Publishers, to favor them with authentic information relative to inventions, discoveries, and improvements in Arts and Sciences; Notices of works preparing for publication, and of those recently published; which will be thankfully received, and communicated to the public in the subsequent Number, if sent to the publisher (post paid) before the 20th of the month.*

I.

INVENTIONS, DISCOVERIES, AND IMPROVEMENTS, IN ARTS AND SCIENCES.

Copper Ore.

DR. THOMSON, in the last number of the *Annals of Philosophy*, has given a description of a new ore of copper, which has lately been brought from Mexico; but, as the specimens which he examined were both few and small, he conceives that this description may not be very correct. The colour was a verdigrise green, with a tint of blue; and the specific gravity 2.238. When a piece of this ore was dissolved in nitric acid, the colour of the solution was blue; but it became green when mixed with muriatic acid. When this mineral was treated in this manner, 24.1 grains of it afforded 6.1 grains of silica, and 10.5 grains of copper, when thrown down by a plate of zinc. The Doctor then observes, Now 10.5 grains of copper constitute 13.125 grains of peroxide of copper. The oxide in the ore was united to carbonic acid and carbonate of copper, as I have ascertained by experiment, and is composed of one atom acid, and one atom oxide. An atom of carbonic acid weighs 2.751; and an atom of peroxide of copper,

10. Therefore the carbonate of copper in the ore amounted to 16·736 grains. Hence the ore is composed of

Carbonate of copper	16·736	.....	69·44
Silica	6·1	.....	25·31
			<hr/>
	22·836	.....	94·75
Loss	1·264	.....	5·25
			<hr/>
	24·1	.....	100·
			<hr/>

Dr. Thomson had not a sufficient supply of the ore to enable him to ascertain whether the loss arose from an error in the method of making the experiment, or was owing to the pressure of water.

Effects of Compression.

From a paper by DR. BREWSTER, on the nature of double refracting crystals, read before the Royal Society, during some of its meetings in March last, it appears that the double refracting property may be communicated to various substances by means of pressure. In the course of his experiments, Dr. B. tried compression upon glass, fluor spar, crystals of common salt, animal jellies, and other single refracting bodies, and found it to succeed in communicating the property of double refraction. But upon calcareous spar, sulphate of lime, and some other refracting bodies, the same means were not attended with success. Bending a plate of glass also produced the same property as compression.

Fine Arts.

The nature and importance of the subsequent observations, taken from the Report of the Committee appointed to examine the works of the students, who were the architectural pensioners of the French government at the academy of Rome, in 1812 and 1813, will justify their insertion in this place. This report was made to the Class of Fine Arts of the French Institute, and printed in the *Magasin Encyclopédique*, and has also been translated for Number 215 of the *Philosophical Magazine*. These students are divided into two classes: the one comprehends *studies of details*, which they are to furnish during the first three years of their residence, in order to shew their progress in the study of the art. The property of these works remains with the author. The labours of the other class consist in the restoration of ancient monuments, which the pupils ought to undertake during their residence, and which they are to present to the government, in a finished state, at the expiration of their term of study. These restorations, which are regarded as the completion of their education, belong to the government.

M. Provost, one of these students, directed his attention to the remains of the Temple of Jupiter Tonans; of which he has for the first time given a complete view. The most essential particulars in this new Corinthian model are:

1. The difference of breadth between the two intercolumniations of the angle; that of the anterior face having three modules, and that of the flank only two and a half. This appears to have been occasioned by the proximity of the ancient edifice denominated Tabularium.

2. The height of the column, which being ten diameters and a fourth, presents one of the most slender and elegant Corinthian proportions with which we are acquainted.

3. The nature of the Stylobate, which consists of a simple marble die, one diameter in height, without base or cornice, placed under each column.

4. Finally, the steps which are practised in the intervals between the dies, and which served to form the ascent from the ancient way to that of the peristyle of the temple. This method of placing the steps in the thick part of the pedestals of the columns had not before been remarked, except in the ancient Temple of Minerva, at Assise; and the Committee think it merits imitation in all cases, where the steps by which the temple is to be ascended cannot be brought in front of the peristyle.

Among the other labours in which M. GAUTHIER has been employed, is the restoration of the *Temple of Peace*, which, from the magnificent arrangement of the plan, the colossal dimensions of the masses, and the means of construction employed to ensure the necessary solidity, has at all times fixed the attention of studious architects. In 1813, M. Gauthier followed the excavations with the greatest care, and made accurate drawings of every vestige which appeared calculated to throw light on its decoration. The results of his inquiries are contained in twelve drawings; and the Committee consider the monument entirely restored, with all the details of the orders by which it is decorated, both externally and internally.

The most remarkable parts of this restoration, because they are entirely new, are stated to be the following:

1. The plan, section, and external elevation of the portico, which ranged along the whole eastern part of the edifice, and preceded its entrance on the side of the Colyseum. The compartments of the pavement are in cipoline and yellow antique marble, and those of the groined arches are adorned with caissons.

2. A more exact and complete plan than had previously been given, of the three naves constituting the body of the temple, with all the compartments of its magnificent pavement, composed of the most valuable marbles; as the violet *breche*, yellow antique, green granite, porphyry, and serpentine.

3. The entire decoration of the grand circular niche which occupies the middle of the north flank. The nature and execution of the fragments of this decoration, lead the author to conjecture that it has undergone changes at the time the edifice was converted into a church.

4. The lateral entrance made in the flank of the temple, opposite this niche, and which, therefore, ought to have looked into the *via sacra*.

5. The measurements of the grand column now raised upon the plan of St. Mary Major, which presents the singularity of being thickened about one-third up the shaft, and very little diminished at its upper part. This appears to have been adopted in order to give more strength to the arch, and presents more resistance to the burden it had to support.

6. The most unexpected of these restorations, and on that account the more valuable, is that of the arch which covered the central nave of the edifice. It has been drawn from the numerous fragments discovered in the excavation, and collected and combined by M. Gauthier, so as not only to reproduce the arrangement of the various compartments of which the whole was composed, but all the ornaments in stucco with which they were enriched; so that there remains nothing more to be desired upon this most important part of the edifice.

The other species of marks included in the report of this Committee, are the restorations of ancient monuments made for the government, by those who have completed their architectural studies under its protection. The works here reported upon, are those transmitted by M. M. Leclerc and Huyot.

M. LECLERC chose the Pantheon as the subject of one of these restorations; and in a series of twenty-one drawings, executed with great skill, he has succeeded in giving a more complete work than any which had previously appeared, and which is in many respects new, in consequence of the numerous discoveries with which he has enriched it. The Committee in their report enumerate thirteen of these discoveries, which they deem the most important; and which, in conjunction with others, induced M. Leclerc to draw the two following conclusions.

1. That from the original construction of the Pantheon, it was designed to serve as a temple; and never formed part of the baths of Agrippa, with which it has not any direct communication.

2. That the Corinthian order by which the entrance portico and the interior are decorated, dates from the epoch of the primitive construction of the edifice, and that these ornaments are not additions made to the circular part of the temple, subsequent to the time of Agrippa, as has generally been supposed.

To these observations, the Committee add, that M. Leclerc has endeavoured, with the most scrupulous accuracy, to give the true

character to the ornaments, and to present the arrangements, and even the colour of the materials: that he has added satisfactory explanatory notes; and that the drawings are executed with so much perfection, as to make them worthy of being regarded as models of their kind.

The restorations presented by M. HUYOT, are those of the celebrated Temple of Fortune and the Forum of the ancient city of Præneste. He has illustrated his plates by a descriptive memoir; and all the three orders of architecture were used: the Doric in the lower part of the Forum, the Ionic entered into the decoration of the edifices dependent on the Temple of Fortune; but the Corinthian is that which is the most frequently met with in the buildings of Præneste, and, though often repeated, both its proportions and ornaments are always the same.

The various observations which the author made during his investigations of the subject, lead him to conclude, that the monuments of Præneste, having both by the manner of their construction and the style of their architecture an evident analogy with the Temples of Hercules at Cori, and of the Sybils at Tivoli, with the Tabularium of the capital, and other remains of antiquity spread over Etruria, their erection must be dated from an epoch at least contemporary with the above buildings, that is, at a period greatly anterior to the foundation of the empire; and, consequently, that their style of architecture may give an idea of that which was brought by the Greek colonies when they came into Italy.

Flexible Sand-Stone.

A stone of this nature has lately been brought from the eastern coast of China to London. Its colour is partly white and partly yellow. It is soft, opaque, and composed of extremely small particles or grains. Specific gravity 1.6825. This stone differs from the flexible sand-stone of South-America, both in its external properties, and in the effect of water upon it. Dr. THOMSON analysed about twenty grains of it, and found it to consist of the following ingredients, viz.

Silica	19.08
Lime with a trace of iron.....	0.62
Alumina.....	0.30
	<hr/>
	20.00

Hydrophobia.

Such is the dreadful nature of this malady, that every mode of treatment that appears to have been employed with success, deserves the most extensive publicity. The following account from a gentleman at Venice to his friend in London, is given as a discovery of this kind.

"A poor man, at Udina, lying under the frightful tortures of the hydrophobia, was cured with some draughts of vinegar, given him by mistake, instead of another potion. A physician of Padua, called Count Leonissa, got intelligence of this event at Udina, and tried the same remedy upon a patient that was brought to the Padua Hospital, administering him a pound of vinegar in the morning, another at noon, and a third at sun-set, and the man was speedily and perfectly cured."

Malambo Bark.

M. VANQUELIN has analysed the bark of the South-American plant called *malambo*, which had been strongly recommended as a febrifuge, and as a substitute for the Peruvian bark now in use. He found it to consist of a volatile aromatic oil; a very bitter resin: and an extract soluble in water. As this bark, therefore, contains the same principles as the vegetables of Europe, he regards it as a proof that the soil is nearly the same on all parts of the globe; or at least, that vegetables extract the same substances from it.

The resin is the most abundant principle in this bark, and forms about one-fifth part of it. It is in this resin that both the bitter taste and the chief virtue of the bark reside. The volatile and aromatic oil, which accompanies this bitter principle, affords reason to hope that it may be successfully employed as a tonic. But from the great quantity, and nauseous bitter of the resin, and the acridness of the oil, the bark must be given in small doses and with caution at first. The most advantageous form of administering it, is that of tincture, mixed with syrup, or with sugar and water.

Phosphoric Acid.

On the 21st and 28th of March, a paper by Dr. THOMSON, on the composition of phosphoric acid, was read to the Royal Society. After briefly adverting to what had previously been done, Dr. T. detailed his own experiments on the subject; from which it appears, that when he converted phosphorus into phosphoric acid, by combustion, the acid was composed of

Phosphorus	100
Oxygen.....	123.46

In order to verify this result, he next had recourse to the phosphate of lead. The result in this case is,

Phosphorus.....	100
Oxygen	121.28

Which differs but little from the former: the mean of both is,

Phosphorus.....	100
Oxygen.....	122.37

The remainder of the paper was occupied in giving an account of the composition of various phosphates.

Poison.

The vegetable acids, coffee, camphor, water, chlorine and bleeding, have been prescribed as antidotes to the effects of *narcotic* poisons. With respect to these, M. ORFILA has proved from experiment—1. That the vegetable acids constantly hasten death.—2. That acidulated water is useful after the narcotics have been rejected by vomiting.—3. That the decoction of coffee is an antidote to the effects of poison, by means of narcotics.—4. That the decoction of coffee is much less energetic than the infusion.—5. That camphor is not a counter-poison to narcotics.—6. That water and mucilaginous preparations hasten the approach of death.—7. That bleeding is never injurious, and frequently beneficial, and that it is always best to open the jugular vein.—8. That chlorine acts like vegetable acids.

Some experiments lately made by Sir EVERARD HOME, and an account of them read to the Royal Society, prove that poisons produce their effects upon the body, only when they are introduced into the circulation. He also made several experiments on the action of specific medicines, especially with the *eau medicinale*, which shew that it also requires to be introduced into the circulation before it produces its effects. Ipecacuanha injected into the jugular vein instantly produced vomiting, and opium drowsiness.

Pure Silver.

M. DONOVAN, Esq. has read to the Kirwanian Society an account of a new process for obtaining silver in its pure state. The following was the method employed: 240 grains of standard silver were dissolved in as much pure nitric acid of specific gravity, about 1.2, as was just sufficient for the solution. This was then filtered, and distilled water allowed to run through the filter till the fluids amounted to two ounces measure. A bright plate of copper, weighing more than 64 grains, was then immersed, and the whole frequently agitated, when the silver was entirely precipitated, which very soon took place; the clear supernatant liquor was poured off, and the precipitate well washed. The silver was then boiled for a few minutes in liquid ammonia; again well washed, and then dried on a filter.

Strength of Iron.

From experiments lately made at Blackwall, to ascertain the strength of iron employed in the manufacture of cables, it was found that an iron wire $1\frac{1}{4}$ inch in diameter, broke with a weight of 40 tons. According to this, therefore, one of an inch in diameter, and made of the same materials, would have been broken by a weight of 25.6 tons. Sickingen's experiments, which were made with Swedish iron, gave 549.26 *lbs.* for the weight that broke a wire of 0.078 of an inch in diameter; but supposing the strength of the wire to be as the square of the diameter, one of the same size would have been broken by a weight of 348.88 *lbs.*, according

to the experiments made at Blackwall. From this it appears that Swedish iron is much stronger than English.

METEOROLOGY.

The following is an extract from a Meteorological Journal kept at Kinfaun's Castle, North Britain, for 1815. Supposed to be situated in latitude $56^{\circ} 23\frac{1}{2}'$; and 129 feet above the level of the sea.

Morning.

Barometer.

Greatest height, Nov. 26.....30·55 inches
LeastMar. 13.....28·55

Thermometer.

Greatest height, July 13.....65°
Least.....Dec. 17.....17

Evening.

Barometer.

Greatest height, Nov. 25.....30·55
Least.....Dec. 28.....28·60

Thermometer.

Greatest height, July 12.....63°
Least.....Dec. 19.....14

The extremes of heat and cold, as marked by Six's thermometer, in 1815, were the following; viz.

Greatest heat, June 29th....Wind S. W.....73°
Greatest cold, Dec. 23d....Wind S.12
Mean of the year46·465

The result of three rain-gages, in different situations in the same neighbourhood, were

On a detached hill, 600 feet above the sea....45·70 inches
In the centre of a garden, 20 feet....do.24·20
At Kinfaun's Castle.... 129 feet....do.18·00

Mean of the three gages29·30

The following are Mr. LUKE HOWARD's results on the same subject, as observed at Tottenham, from February 20th to March 19th, inclusive.

Barometer.

Greatest height.....30·19 inches.
Least28·90
Mean of the period.....29·606

Thermometer.

Greatest height.....53°
Least22
Mean.....39·46

Mean of De Sue's hygrometer, 72°. Rain which fell 2·49 inches.

WORKS PREPARING FOR PUBLICATION.

EGLANTINE; or the Family of Fortune; a novel. By Charlotte Nooth, will shortly appear.

Mr. John Gwilliam, author of "the Battles of the Danube and Barossa," &c. &c. will publish, on 1st June, a poem entitled "The Deliverance of Europe," which will be accompanied with all the official documents connected with the event it celebrates.

A volume of Sermons, translated from the French of the Rev. D. de Superville, by Mr. Allen, is now in the press.

Mr. Allen has issued Proposals for publishing by subscription, in one volume octavo, a translation of two Dissertations on Sticifices; the first, on all the Sacrifices of the Jews and Heathens; the second, on the Sacrifice of Christ.

The seventh and eighth volumes of Campbell's Lives of the Admirals, commenced by the late Henry Redhead York, are now in the press, and will complete that work early in the ensuing summer.

A Pilgrimage to Waterloo, a Poem, with notes. By Robert Southey, Esq. Poet Laureate, and member of the Royal Spanish Academy of History. Illustrated by eight engravings, in foolscap octavo.

The Memoirs of Dr. Stuart, Dr. Hutton, and Professor Robinson, read before the Royal Society of Edinburgh, with some additional notes by Professor Playfair, will soon appear, in 1 vol. 8vo.

The Rev. T. Malthus is preparing a new edition of his Essay on Population, with important additions and emendations.

The Rev. A. Thompson, of Edinburgh, has nearly ready for publication, Lectures, expository and practical, on select portions of Scripture, in two octavo volumes.

Mr. Thomas Little, jun. has in the press, a duodecimo volume of poems.

Mr. C. S. Gilbert will soon publish, in two royal quarto volumes, a Historical Survey of Cornwall, illustrated by numerous engravings, from drawings by Mr. H. Parker, jun.

Dr. Kelly will publish in a few days an Essay on Weights and Measures, both ancient and modern, with remarks on the principles of a bill now before parliament, entitled, "A bill for ascertaining and establishing uniformity of weights and measures."

A new work by Miss Taylor, author of "Display," is in the press, and will appear in a few days.

Letters to a Nobleman, proving a late Prime-Minister to have been Junius, and developing the secret motives which induced him to write under that and other signatures: with an appendix, containing a celebrated case published by Almon in 1768, will speedily be published.

III.

WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The Antiquities of Athens, &c. measured and delineated by James Stuart, F. R. S., and Nicholas Rivett, painters and architects; edited by Joseph Woods, architect. vol. 4. price 7*l.* 7*s.* half bound.

ARTS AND SCIENCES.

The Encyclopædia Edinensis; or, a Dictionary of Arts, Sciences, and Miscellaneous Literature: in 6 vols. 4to, illustrated by not fewer than 180 fine engravings. By James Millar, M. D. Part I. price 8*s.*

The Journal of Science and the Arts, edited at the Royal Institution of Great Britain, No. I. Royal 8vo. price 7*s.* 6*d.*

EDUCATION.

A Greek Testament, principally taken from the text of Griesbach. By the Rev. E. Valpy. 12mo. price 5*s.* 6*d.* bound.

A System of Geography, on a new and easy plan. By J. Bigland, author of "Letters on Ancient and Modern History," &c. price 2*s.* 6*d.* bound.

Elements of Plane and Spherical Trigonometry; intended for the use of mathematical seminaries, and of first-year men at college. By Olinthus Gregory, L.L.D. Price 5*s.* bound.

A new Map of the World, exhibiting at one view the extent, religion, population, and degrees of civilization, of each country; with numerous illustrative notes. By James Wyld. Price 7*s.* 6*d.*

HISTORY.

A Topographical Account of the Isle of Axholme, in the county of Lincoln. By W. Peck. Vol. 1 (to be completed in 2 volumes) 4to. price 2*l.* 2*s.*; or on royal paper, 4*l.* 4*s.* boards.

A Historical and Descriptive Account of the Town and Castle of Warwick, and of the neighbouring Spa, of Leamington; to which are added, short notices of the towns, villages, &c. &c. within the circuit of ten miles. 8vo. price 16*s.*

Annals of the Reign of King George III; from its commencement, to the general peace, in the year 1815. By John Aikin, M. D. 2 vols. 8vo. price 1*l.* 5*s.* boards.

LAW.

A Digested Index to the Crown Law; comprehending all the points relating to criminal matters contained in the reports of

Blackstone, Leach's Crown Law, Raymond, &c. and the Term Reports. By H. N. Tomlins, of the Inner Temple. Royal 8vo. price 10s. 6d. boards.

MEDICINE.

The Annals of Medicine and Surgery; or, records of the occurring improvements and discoveries in medicine and surgery, and the immediately connected arts and sciences. No. I. 8vo. price 3s.

MISCELLANEOUS.

Annual Gleanings of Wit and Humour; in prose and verse; consisting of anecdotes, bon mots, &c. both English and Foreign. By a celebrated wit of the age. 2 vols. 18mo. 7s., fine paper 10s. 6d.

English Synonymes explained in alphabetical order; with copious illustrations and examples, drawn from the best writers. By George Crabb, of Magdalen Hall, Oxford. 8vo. price 1l. 1s. boards.

NOVELS.

Julia of Ardenfield. 2 vols. 12mo. price 10s. 6d. boards.

Memoirs of Oliver Cromwell and his Children. 3 vols. 12mo. price 18s. boards.

Uncle Tweazy and his Quizzical Neighbours, a novel. 3 vols. 12mo. price 15s. boards.

She would be a Heroine. By Sophia Griffith. 3 vols. 12mo. price 15s. boards.

POETRY.

Hypocrisy, a Poem. By the Rev. C. Colton, A. M. 8vo. price 9s. boards.

The Immortal Dance; or an Author Bedevilled; with other poems. By the Editor of Tom Shuffleton's Amatory Poems.

The Adventures of Qui Hi, in Hindostan, a Hudibrastic Poem. Royal 8vo. price 1l. 5s. boards.

Wilson's (John) City of the Plague, and other Poems. 8vo. price 10s. 6d. boards.

SURGERY.

The Anatomy of the Human Body, containing the anatomy of the bones, muscles, &c. By John Bell, surgeon, and that of the brain and nerves, the organs of the senses, and the viscera. By Charles Bell, surgeon. Fourth edition, 8vo. (with numerous engravings), price 2l. 12s. 6d. boards.